

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., December 16, 1926

NEW SERIES
VOLUME XXVIII, No. 49

There were said to be 1,500 messengers attending the Arkansas Convention last week.

It is said that the North Carolina Baptist Convention "voted to unify their mission and education boards with one secretary over all."

L. H. Tapscott is the new student secretary doing religious work among Baptist students in the University of North Carolina, of whom there are 640.

Pastor D. W. Moulder writes that they had a great day at Beulah Church, Polkville the fourth Sunday in November. Lamar Searcy, a student in Clarke College, was licensed to preach.

Pastor J. P. Harrington is teaching Dr. Burroughs book, "Winning To Christ" to a class in his church at Crystal Springs. It is planned to make all services in January evangelistic. A survey is being made, locating all unsaved people and an effort will be made to reach them all.

Centennial celebrations seem to be the order of the day. Memphis is celebrating its hundredth birthday now. It began its career when the State of Mississippi was only nine years old, and has always been closely connected with the development of our State; indeed is made up largely of Mississippians who have contributed no little to the making of the city.

We welcome Pastor R. M. Jennings to Mississippi, the new pastor at Shelby. He hails from the good state of Tennessee.

Dr. J. C. Owen, formerly pastor in Meridian, recently welcomed 33 new members into his church, Judson Mill, at Greenville, S. C.

Rev. W. C. Reeves of Clarksville, Tenn., accepted the call to the pastorate of First Church, Hot Springs, Ark., recently made vacant by the resignation of Dr. Gordon Hulbert.

A newspaper in Japan received subscriptions for the relief of Florida storm sufferers to the amount of \$40,000. Much of it came from those who had been aided after the earthquake three years ago.

The people of Mississippi are glad that Governor Whitfield seems on the road to recovery since his recent severe operation in Memphis. We hope he may soon be back among us and able to carry on the work of his office.

The Texas Baptist Convention met Nov. 17. On Dec. 8 the minutes of the meeting were on our desk. This is a book of 280 pages. J. L. Truett and I. J. White are the secretaries. They say that the Boyd Printing Co., delivered the printed minutes three and a half days after adjournment.

Pastor J. N. McMillin of Louisville is making dates for meetings in 1927. If interested, write him early.

Editors and printers are a good deal like other folks; so we will have only four issues of The Baptist Record in December, omitting the one due on Dec. 30.

There were said to be 35 additions to First Church, Aberdeen in the meeting in which Pastor J. M. Walker was assisted by J. W. Mayfield and Julius Rushing.

Pastor H. W. Shirley resigned the care of Philadelphia Church, effective Jan. 15, 1927. He has been here for three years; a new church has been built and the work has made progress in many ways.

Did you read the announcement of the Merchants Bank and Trust Co., of Jackson last week in the Record? Get from them the Mississippi Baptist Education Commission's Bonds, bearing six percent interest. A safe investment with good interest.

At a recent meeting of the Trustees of Wake Forest College, Dr. W. L. Poteat resigned as president and was elected president emeritus and retained as teacher of Biology. The action becomes effective in June 1927.

A Christmas Gift to Christ and to His Interests December 26th

The seven causes, Foreign Missions, Home Missions, State Missions, Christian Education, Baptist Orphanage, Baptist Hospitals, Aged Ministers Relief, all make their appeal in the name of Christ. They are doing His work.

Do not confuse this offering with the Lottie Moon offering.

The Week of Prayer conducted by the missionary societies under the name of "World-Wide Missions" was misleading. It was not for world-wide missions, but for Foreign Missions, a special offering over and above the regular contributions for Foreign Missions. "World-wide missions" means missions at home, within our State, within the Southland, and unto the ends of the earth.

The Lottie Moon offering is a special offering to Foreign Missions over and above the regular contributions. The appeal was from the Missionary Unions for this special offering for Foreign Missions. The State Convention and the State Mission Board were not fostering this offering. The time for the Lottie Moon offering has expired.

The "Christmas Love Offering" recommended by the State Convention to be completed December 26th is for all the seven causes named above and supported by funds from the Cooperative Program on a regular percentage basis. We are not particular about the name of this offering. The object of it is to collect all outstanding pledges for 1926, and, in addition, to obtain an offering from every Baptist who has made no pledge for this year's work. No specials should get in the way of this offering which is for all the causes. Our Southern Baptist Convention is emphasizing a Cooperative Program. Our State Convention likewise is placing the emphasis on the Cooperative Program. The spirit of unselfishness is manifested when no one of the participating interests reaches out a hand for a special offering in addition to what it is receiving as a member of the family in the Cooperative Program.

Let us make the offering large at Christmas. The best way to manifest the spirit of Christ in celebrating His birthday is by making an offering to all the causes in which He is interested. We are able to make it \$100,000.00. If we do this, we shall be better prepared for a great year's work in 1927.

As another encouragement which we might mention is the fact that during the past four years there has been added in gifts to our permanent college endowment fund, in addition to the unpaid bond issue the sum of \$605,000.00. This is a permanent investment for Baptist educational work in Mississippi.

Another encouraging feature is the fact that we are closing this year's work without any indebtedness on our State Mission Board. Let us finish the year on December 26th with our largest contribution of any month preceding in the whole history of our work. We shall then go forward in 1927 to greater victories.

R. B. GUNTER, Corresponding Secretary

TEXAS-MEXICAN EVANGELIZATION

C. D. Daniel, Waco, Texas

Since the year 1896 I have been intimately acquainted with the progress of Texas-Mexican evangelization. At that time we had only five Mexican preachers, who were pitifully illiterate, ministering to a membership of some two hundred of the most illiterate, poor people. There were neither schools nor meeting houses.

At the present time the Home Board is employing thirty-three preachers and teachers, some of whom are educated men, preachers of great power and influence such as Pastor Geo. B. Mixim, Brownsville; Pastors Matias Garcia and E. G. Dominguez of San Antonio, and others at other places, with a membership of 4,200 from every grade of Mexican society. These preachers care for sixty-two mission stations. There were 746 baptisms during the last conventional year, 472 being the result of a general evangelistic campaign. The Home Board is investing in this work about \$45,000.00 annually. This includes salaries, meeting houses, repairs and the prospective theological seminary at Bastrop, Texas.

The past twenty-five years have witnessed many glorious Mexican revivals, bringing into Christ's Kingdom many thousands of redeemed Mexican souls, thousands of whom have gone from Texas to other states and to Mexico, while many have crossed over and joined the blood washed throng around the Throne of God, leaving 4,200 to carry on in Texas.

But the most meaningful, the most far-reaching Mexican meeting ever held on Texas soil was the Institute which has just closed in Bastrop, where Paul C. Bell successfully fought one of the greatest battles that has ever been fought anywhere for Mexican evangelization. It was through his earnest insistence that I attended this marvelous meeting, which I cannot forget in time nor to all eternity.

The Home Mission Board's Superintendent of Independent and Direct Missions, Dr. J. W. Beagle, called this meeting of Home Board Mexican workers that he might have an opportunity to study them at close range. That he might more efficiently serve them, he felt he must know whether they thought, planned, worked and prayed unitedly or not.

He was deeply grieved to find some misunderstandings had arisen among them which were seriously hindering the development of a united, aggressive denominational life. But with Dr. Beagle's masterful leadership every hinderance was removed and the most beautiful harmony established.

The last night of the Institute was a real mountain peak of religious fervor. During this matchless meeting the brethren from their meager salaries voluntarily pledged \$150.00 a month toward the salary of Brother Bell's co-laborer in the theological school. They also pledged themselves to work harmoniously with Dr. Beagle and with each other for the more rapid up-building of the Kingdom.

Dr. Beagle has the happy faculty of being all things to all men of all nationalities, hence he completely won all the Mexican preachers to himself and to a more intimate relationship with each other, thereby increasing their power in soul-winning and kingdom building a hundred fold. He certainly is the right man in the right place.

For some years Brother Bell has prayed, wept, sacrificed and toiled, accomplishing the impossible, in his efforts to establish a theological school for the education of Mexican young preachers.

He began with no money, secured several acres of land, and constructed a commodious building costing to date \$18,000.00. He will finish and furnish it with some \$10,000.00 more, which will come from somewhere, as the Lord may direct, just as He directed the securing of the \$18,000.00. It was during the Institute that Dr. Beagle enabled him to consummate plans for the opening of the school January 1, 1927.

At least twenty-five Baptists in America have expressed a desire to educate each a Mexican preacher. Let each of these twenty-five immediately notify Brother Bell that he will furnish him \$17.50 a month—the amount necessary to support a young preacher in this school. His address is: Rev. Paul C. Bell, Bastrop, Texas.

HOW ABOUT THE BAPTIST PATCH?

In "Uncle Jim's Baptist Revival Hymn," Sidney and Clifford Lanier make the old negro say of his backward congregation

"Lord, thunder us up to de plowin'-match,
Lord, peerten de hoein' fas',
Yea, Lord, hab mussy on de Baptis' patch,
Dey's mightily in de grass, grass,
Dey's mightily in de grass."

A few years ago on many sides Southern Baptists were being praised. The union movement was in the air; Southern Baptists refused to enter the Interchurch Movement. Certain denominations were having doctrinal differences; Southern Baptists were looked on as rock-ribbed orthodox folk. Church drives were lagging; our people shot far beyond the seventy-five million mark. Baptists in the South declared their ability standing alone to carry out a constructive program of large dimensions. It was "Halcyon hours—orange flowers" time, and life looked bright in those days. Surely God was pleased with Southern Baptists. We were "His people."

Times changed rapidly. Gradually the sunny sky became overcast and the chill winds of debt began to blow on foreign missions. One after another missionaries tired and drooped; some went for recuperation, and others went to their long home. Against great odds, some waited for reinforcements which never came, and hope died. There is a point of fatigue from beyond which human bodies cannot return. The few that are left out here are now told that perhaps their partners who went to "rest under the shade of the trees" may not be sent back to the heat of the harvest field. So far as our denomination is concerned, for the missionary May has turned into October.

"De Meth'dis' team's done hitched; o fool,
De day's a-breakin' fas';
Gear up dat lean ole Baptis' mule,
Dey's mightily in de grass, grass,
Dey's mightily in de grass."

A neighbor of a denomination working beside us says his denomination is suffering with worldliness, a dry rot killing their spiritual life. Possibly that is true, but their condition makes a strange contrast with ours. Their mission working force is kept at full strength; in appropriations for native work they are not straightened in funds; they are holding back no missionaries at home because they have no money; they send their missionaries across the Pacific first class, not second. We remember, too, that they are not free from denominational trouble at home, yet even with division there are enough faithful ones to carry on their foreign work without retrenchment. We have a united home constituency, still for five years (yes, almost continuously for twenty to my knowledge) our missionaries have been fed three times a day on this "bread of adversity and water of affliction." From our Southern Baptist churches this is all we know, and all we may expect at present—retrenchment. It looks as if the Baptist patch was mightily in the grass.

The above contrast is one of fact; it is not given in complaint, but the facts ought to be known by the home churches. Has the commission of the Master been changed to apply only to local needs? Are Baptists to the point saying, "I am rich and have gotten riches, and have need of nothing?" God forbid! That were stark spiritual poverty.

"Wake up dem Baptistisses,
Dey's mightily in de grass."

SOUTHERN BAPTIST HOSPITAL

(By Louis J. Bristow, Supt.)

Two years ago this day, November 27th, which was Thanksgiving Day, ground was broken for the erection of the Southern Baptist Hospital in the city of New Orleans. It was a great day for Baptists in this city and State, and the exercises were largely attended. After 16 months of construction, the Hospital was opened for patients early in March 1926, and has been in operation, therefore, a little more than eight months.

The volume of work done by the hospital has greatly exceeded the largest hopes of those connected with it. Nearly three thousand patients have been admitted, and the influence of the Hospital has reached far and wide. Looking about for fields of service not fully occupied by other institutions, the Southern Baptist Hospital has made a particular study of rickets in young children. At the same time, the work of the Hospital has been general in its scope. Its work in the field of rickets is in the nature of research, and the splendid x-ray department is contributing mightily to the work. Among crippled children, we have done a great service. In connection with individuals and certain organizations the services of the Hospital to crippled children has aroused considerable favorable comment.

The income of the Hospital from pay patients is meeting all operating expenses of the institution; and we have done more than \$11,000 worth of free work in the eight months we have been opened. A social worker who is doing special study of hospitals in a number of the largest cities of the country, after thoroughly into our records, told us that the Southern Baptist Hospital is doing a larger free service than most hospitals of its class, and better. Southern Baptists have every reason to be pleased with their work here.

THAT LITTLE OLD ORGAN

Ernest O. Sellers
The Baptist Bible Institute
New Orleans, La.

One of the first objects a visitor to my office observes is a little Mason and Hamlin reed organ, 34"x34"x18, with a four-octave keyboard, encased in a fine, attractive black walnut exterior. It has a wonderfully fine tone quality and an interesting history. When new it was purchased for the Children's Choir of the Moody (then Chicago Avenue) Church of Chicago, at about the time the second floor was added to that edifice which D. L. Moody had started before beginning his great evangelistic campaign in Great Britain a half century ago.

An average of fifty or more children singers sat in a special section of the gallery opposite to and facing the pulpit, big pipe organ and adult choir platform. Every Sunday morning it was a joy, an inspiration and a most effective feature of the service to hear them sing their special selections of praise. Often would visitors, not knowing of their presence, be startled and always delighted to hear that choir break forth in song. For more than a quarter of a century this organ, placed in their midst in the gallery, led the children in their singing.

Eventually, being slightly out of order, the church discarded it for a new, larger organ, one fully equipped with stops and knee swells. One day I found it abandoned in a store room, asked for and it was given to me. An elderly man, who had spent most of his life working in an organ factory, cleaned it up, replaced one or two broken reeds, polished the wood casing, and presented me a compact instrument which, said he, "is as good as the day it left the factory." Lacking stops or knee swells, its tones are made loud or soft by the ease or vigorous use of the pedals.

Every musician that sees it has expressed a desire to be its owner. Charles M. Alexander, the great gospel song leader, began his musical

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THE SOUTHERN BAPTIST BIBLE INSTITUTE AT MEMPHIS

With th Southern B day School organized the Southw for the pa announcem Conference its natural includes th time. Th uary 18-21 ferences to conference of th instructors Baptist sch with state larged pro ference is People's-A work of th and const Young P which find these depa

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career in Chicago leading that Children's Choir when they used this instrument. Dr. Charles R. Erdman, of Princeton Seminary, formerly Moderator of the Presbyterian Church, U. S. A., in my office recently, told of the days of his father's pastorate of the Chicago Avenue Church and of his making his boyhood profession of faith and uniting with that church under his father's leadership. He called vividly this choir and the "little organ" as well. When the great Sankey memorial service was held in that building, I had the children to sing a Sankey song, the organ still being in use.

What an array of great world known preachers have faced this instrument: Moody, Ingles, Gipsy Smith, F. B. Meyer, A. C. Dixon, Lane, Mullins, Schofield, Torrey and other bishops and church dignitaries far too long a list to enumerate. Also what an army of singers of world reputation have sung in that room when this "little old organ" was in service: Towner, Stebbins, Sankey, Excell, Reynolds, Rodeheaver, Bilhorn, Gabriel, C. C. Case and host of students of the Moody School who have gone forth to bless the world in the name of the King. Shouts of salvation have mingled with peans of praise as souls have been born into the Kingdom, saints encouraged, and the preplexed received light and the mourners comforted.

What a list of songs have pealed forth from its faithful reeds! Many a new song has been "pounded out" upon its keys, modesty prevents a mention of some. Yes, and many others that, thought to have set the world singing have somehow died a-bornin'.

Truly was it dedicated to God, faithfully and sturdily has it stood the test and still it is checking up on harmony and composition lessons. Who knows what songs of blessing are yet to be brought to light from this "little old organ?" It belongs to God in a true and real sense by dedication, use and history, and, so far as I am concerned, it will continue to be His.

THE SOUTHWIDE BAPTIST ORGANIZED BIBLE CLASS CONFERENCE TO BE HELD AT MEMPHIS, TENN., JANUARY 18-21 (By Wm. P. Phillips.)

With the announcement of the launching of Southern Baptists First Annual Southwide Sunday School Conference some of our friends in organized Bible classes who have been attending the Southwide Organized Bible Class Conference for the past five years have overlooked in the announcement that the Organized Bible Class Conference has not been abandoned, but takes its natural place in the enlarged program which includes the entire Sunday school for the first time. This great meeting at Memphis, January 18-21, is simply a series of department conferences together with the addition of two other conferences: Administration for all general officers of the Sunday school and a conference for instructors of Bible and Religions. Education in Baptist schools and those who may be connected with state educational institutions. In this enlarged program the Organized Bible Class Conference is included under the title of the Young People's-Adult Division which will embrace the work of these departments of the Sunday School and constituted organizations as well as the Young People's and Adult organized classes which find their place in one or the other of these departments.

Our program for this particular conference at Memphis is to be the most elaborate ever offered Young People's and Adult departments and organized class workers of the South. The sessions of the meeting will all be held in the First Methodist Church, one block from the City Auditorium where the general sessions of the Sunday School Conference will occur every night. Our meeting will include five full one-half day periods which gives us more time than in any previous meeting. Save for the opening devo-

tional and keynote message at the beginning of each of these half-day periods, the program is strictly that of conference work, offering rare opportunity for exchange of ideas and discussion of the best methods of work in these two departments and their classes under direction of some of the approved and foremost workers in those departments and classes in the Southern Baptist Convention. The abundance of free literature on every subject under discussion on the program and our comprehensive and informing exhibit will be of greatest and most worthwhile value to those in attendance.

The complete program of the entire meeting of all general sessions and every one of the conferences will be mailed about December 15, to every class registered with the Young People's-Adult Department of the Sunday School Board. Others may secure a copy free by writing to either your State Sunday School Secretary, or the Baptist Sunday School Board, Nashville, Tenn. The attendance goal for the Young People's-Adult Division of this great Sunday school event is 1500 registered delegates from Young People's and Adult departments and organized classes. A beautiful banner will be given to the organized class which has the largest number of messengers in attendance as reported by the official registration committee in Memphis. Every organized Bible class in the Southern Baptist Convention can be a part of this great conference and help to make history in Memphis, January 18-21, by having an official representative present.

Two things every one planning to attend this meeting should do the earliest moment possible: First, send to your State Sunday School Secretary for a Railroad Identification Certificate which you must present to your railroad agent in order to purchase a round trip ticket at one and one-half fare. Second, write S. Carroll White, Bickford Station, Memphis, Tenn., and tell him just what sort of hotel entertainment you desire and the amount per day you are willing to pay. He will notify you and have your accommodations ready when you arrive. The question is asked who may attend this significant meeting, the first of its kind Southern Baptists ever held? The answer is simple: Anyone who is interested in our Sunday school work.

THE SOUTHERN BAPTIST EDUCATION ASSOCIATION

The next meeting of the Southern Baptist Education Association will be held on Wednesday, Thursday and Friday, January 26, 27 and 28, in New Orleans, Louisiana.

The sessions will begin at 10:00 A. M. on Wednesday and close at noon Friday. On Wednesday night a joint meeting will be held with the Baptist editors of the South and with the Baptist State Mission Secretaries of the South, which organizations will be in session at the same time and place as the meeting of the Southern Baptist Education Association. The work of education, the work of state mission secretary and the work of the Baptist editor will be presented by the representatives of these groups in such manner as to show the relation of each task to the general work of the Kingdom of Christ.

Special attention will be given in the program to the financial problems of Southern Baptist schools and colleges, to athletic problems and to the future outlook of junior and senior colleges.

The sessions of all three bodies will be held in the new Jung Hotel on Canal Street. The complete program will soon go out. We are hoping for a large attendance from our universities, colleges, junior colleges, seminaries, training schools and Bible institutes.

—M. B. Adams,
Georgetown College, Georgetown, Ky.,
President.

COMPARATIVE STATEMENT OF HOME MISSION BOARD RECEIPTS May 1-December 1.

	1925		
	Cooperative Receipts	Designated Receipts	Total
Alabama	6,421.14	539.13	6,960.27
Arkansas		90.21	90.21
D. C.	2,913.96	15.78	2,929.74
Florida	5,339.66	515.89	5,855.55
Georgia	11,460.56	49.79	11,510.35
Illinois		61.66	61.66
Kentucky	16,254.30	635.71	16,890.01
Louisiana	4,406.30	479.45	4,885.75
Maryland	2,546.06	810.00	3,356.06
Mississippi	11,997.49	1,450.14	13,447.63
Missouri	9,302.49	397.92	9,700.41
N. Mexico	723.50	20.07	743.57
N. Carolina	16,445.64	583.40	17,029.04
Oklahoma	3,818.67	114.73	3,933.40
S. Carolina	6,188.70	214.58	6,403.28
Tennessee	12,988.03	386.94	13,374.97
Texas	10,542.49	85.53	10,628.02
Virginia	26,003.66	1,768.92	27,772.58
Total	147,352.65	8,219.85	155,572.50

	1926		
	Cooperative Receipts	Designated Receipts	Total
Alabama	8,173.61	304.26	8,477.87
Arkansas	2,000.00		2,000.00
D. C.	1,116.00		1,116.00
Florida	5,346.43	367.30	5,713.73
Georgia	9,970.15	2,739.09	12,709.24
Illinois	1,072.04	39.11	1,111.15
Kentucky	20,306.94	122.64	20,429.58
Louisiana	5,712.42	357.90	6,070.32
Maryland	2,018.00	302.69	2,320.69
Mississippi	12,531.27	602.57	13,133.84
Missouri	8,404.34	347.66	8,752.00
N. Mexico	591.00	37.40	628.40
N. Carolian	18,444.00	463.42	18,907.42
Oklahoma	4,450.72	232.73	4,683.45
S. Carolian	13,536.39	181.93	13,718.32
Tennessee	13,920.69	1,069.19	14,989.88
Texas	25,625.87	1,723.47	27,349.34
Virginia	25,995.49	1,273.66	27,269.15
Total	179,215.36	10,165.02	189,380.38

AMONG THE BEST

I have just been reading a remarkable book of sermons by Dr. Robert G. Lee, pastor of Citadel Square Baptist Church, Charleston, South Carolina, to which place he recently went from the pastorate of the First Baptist Church, New Orleans.

Dr. Lee possesses in a marked degree the vivid imagination of Talmadge, the spiritual insight of Maclaren, and the evangelistic fervor of Truett. He is easily one of the greatest preachers of our generation. His sermons will kindle the emotions, inform the intellect and impel decision of the will. Each one of the sermons is worth far more than the cost of the book. This volume of sermons is not like any other volume I have ever read. It is pre-eminently and helpfully "different".

Cordially yours,

—B. H. DeMent.

Pastor Zeno Wall of Shelby, N. C., was elected one of the vice-presidents of the recent North Carolina Baptist Convention and appointed to preach the sermon next year.

Hattiesburg celebrated the acceptance of the Woman's College on the standardized list by a big parade in the city, and on Sunday reference was made to it with appreciation in all the churches, Baptist and others. It is the youngest college that has ever been admitted on the accredited list in the Southern Association.

The Baptist Record

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MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

OUR LOVE OFFERING

Every offering to God should be a love offering, that is, it ought to be an expression of heartfelt devotion to our Father God, in gratitude for his goodness and in recognition of his sovereign grace. Read the 95th Psalm and follow the example of David, who calls all men with him to "Come, let us worship and bow down; let us kneel before the Lord our Maker." Remember that the Jews never came before God with empty hands. The command of God was, "And none shall appear before me empty." Exodus 34:20. There ought to be some substantial evidence of the truth of our profession of love and loyalty.

Remember that to love God is the first and greatest commandment. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind—Luke 10:27. And if one who professes to love his brother and fails to help him is a hypocrite, so the one who professes to love God and does not give visible, tangible expression to it, is a hypocrite.

But we are not seeking to drive anybody now. Our only desire in this matter is that what we give to God shall be indeed a love offering, and that our love to him may be attested by an offering. We ought to be grateful that the Great God condescends to accept the offering of our love, that we are permitted to show him and to the world our love to him by this practical exhibition of obedience to him and helpfulness to others.

Our State Convention recently meeting in Jackson decided to recommend to our people in Mississippi that a special love offering be made to God while our hearts are warm toward him and the needy world in this Christmas time. Believing that many would wish to give expression to their love at this time, it was thought best that it might be made as nearly universal as possible. That it might be a great outpouring of our hearts to him in unison.

It was also thought that all the objects included in our regular denominational budget should be included as beneficiaries in this offering. We believe that God loves them all; that he is impartially interested in them all; that they are the objects of his love and the avenues of his ministry. That is the reason they are all put into a common budget. They rejoice together or suffer together. Many of these departments are carrying heavy debts. Debt is not confined to one of them. All are hindered and limited by small receipts.

Let all of us get on our knees before Jehovah our Maker. No other attitude can fitly express our relation and obligation to him. And let us present to him at this joyous season, which commemorates his unspeakable gift to us, let us offer him joyously, lovingly of our substance that his work of grace may go on in every department of it. Give to the treasurer of your church

an offering and tell him it is an extra gift to all the denominational budget.

SPIRIT OF CHRIST

Twice in the New Testament the Holy Spirit is spoken of as the Spirit of Christ. These passages are Romans 8:9 and I Peter 1:11. They read, as follows: "But ye are not in the flesh, but in The Spirit, if so be that The Spirit of God dwelleth in you. But if any man hath not The Spirit of Christ he is none of his." And: "Searching what time or what manner of time the Spirit of Christ which was in them did point unto when he testified beforehand the sufferings of Christ and the glories that should follow them."

It will be noted that three titles are used in the first passage to describe the same person. He is called "The Spirit," "The Spirit of God," and "The Spirit of Christ." Christians are said to be in the Spirit, not in the flesh. That is, their whole life and activity are completely enveloped in the controlling power and personality of the Holy Spirit. Again the Spirit of God is said to be in them. He makes the Christian the place of his indwelling, his temple, his agency for doing his work. Again the Christian is said to have the Spirit of Christ. A Christian possesses the Spirit of Christ. In some way his operation is subject to our will. We may permit him to do his work in us or through us; or we may hinder and prevent his doing in us what he would gladly do. We may manifest his presence in our conduct. The Christian will demonstrate the fact of the Holy Spirit's presence.

But what we are concerned about here is the fact that he is called the Spirit of Christ. We speak of the two persons, but they are inseparable in fact. He is the same Spirit today as he was when he came on Jesus at his baptism, who was with him in the wilderness temptation and in all his miracle working, his preaching, his atoning work. In Christ he came into full manifestation. And just as God is now to us forevermore the God and Father of our Lord Jesus Christ, the one whom we have come to know through Jesus; so the Holy Spirit is The Spirit of Jesus whom we came to know in the work of him who was anointed (made the Christ) of the Holy Spirit. He comes into manifestation in Jesus, in connection with him, and his work is now to take the things of Christ and shew them unto us.

His presence with us has been made possible by the work of Christ on our behalf. His coming was in fulfillment of the promise of Christ. And his work is to complete that which Jesus began to do and to teach. He is still the Spirit of Christ.

In the passage found in I Peter 1:11 it is clearly taught that The Spirit of Christ was with and in the prophets of the Old Testament who foretold the coming of Jesus. He, like the Son of God, was in the beginning with God and was God. He was making preparation for the coming of Christ by moving the prophets to write of him. Throughout the Old Testament the work of the three persons of the Godhead is so intertwined as that what one does may be ascribed to all. The Spirit of the Christ who was yet to come was in the prophets. The testimony of Jesus was the spirit of prophecy.

PRUNING THE VINE

In this connection many will recall what Jesus said about it, as recorded in the fifteenth chapter of the Gospel of John. And while this is not to be an interpretation of that passage it will be a good thing to keep in mind. There are fruitless branches in our churches, dead and do-nothings who are not only do-nothings but are a source of disease and hurt to the whole church.

One of the most common remarks now among serious minded Christians is that there is no longer any discipline in our churches. And a

man is apt to think he has cleared his own skirts when he has passed this judgment on the churches of our generation. But he has not. He has only acknowledged a sin, but may have done nothing to correct it. To acknowledge this short coming and stop at that is only to accept condemnation and assure its being visited. A man who virtuously remarks that discipline is a dead letter in his church, and has made no effort to correct the evil is passing judgment on himself; is condemned out of his own mouth. How is it in your church?

We have people in many of our churches who have married divorced people, when there was no scriptural ground for divorce, and are as truly living in adultery as if they were conducting a house of assignation. Now don't say "Stop my paper", or somebody will think we are talking about you. And one rotten apple will spoil a whole barrel if it is not removed.

Another matter about which our churches will have to learn the necessity of discipline is in the matter of giving for the spread of the gospel, or rather the failure to give. We have no great reverence for a church covenant, but most church covenants commit the members to give of their means for the spread of the gospel. If one promises to do it and then fails, he ought to be turned out for lying as well as covetousness. But there is something higher and more authoritative than the church covenant. That is the New Testament; and this puts us under obligation to give the gospel to the whole world. If we don't do it we have no right to the name Christian and no claim to church membership.

We have seen it stated that the First Church in Jackson, Tennessee, will dismiss from their membership all who do not give to the support of the gospel. Let a beginning be made. Begin in your church; begin on somebody; make a start toward cleaning up. There is nothing that will make the church more vigorous, virile, spiritual, irresistible, conquering, than to clean house today. If you think discipline has been neglected, now is a good time to make a start. Don't be afraid of those who kill the body and can do no more. Rather fear him who is able to cast both soul and body into hell. The Lord will take care of any church or preacher who faithfully and lovingly undertakes to carry out his will. Who will start it?

REACTIONS TO THE DEFALCATION

By Geo. W. McDaniel

The knowledge that the Treasurer of the Foreign Mission Board had defaulted to an amount equalling \$92,000.00 was a terrible shock. The denomination had a right to know the facts and they were frankly informed of the situation as far as it was known. When the auditors have completed their work the Board will doubtless give a detailed statement to the public. The present hope is that the shortage will not exceed \$92,000.00. That is large enough. Approximately \$55,000.00 of this is covered by the Treasurer's bond of \$25,000.00 and certain properties which he has turned over to the Board. There is nothing wrong that Baptists want to cover up: This is a greater grief to them than it can possibly be to others, but it is a grief they share with each other and other faiths share with them.

A Pedit-Baptist pastor of a large city Church writes:

"I want to express to you and your great denomination the sympathy which I, in common with other Christians, feel for your Board of Missions in the recent misfortune that has overtaken you. Greater than any monetary loss is the knowledge that one whom you trusted has proven false. You will allow me to commend you for the way in which you have handled the case. You have brought it to the light and allowed your constituency to know and put the matter in the way where justice will be meted out to the offender. That is the only proper way to handle such unfortunate happenings. I am

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BAPTIST CONVENTION BOARD DEPARTMENT

A Clear Understanding of the Budget system Needed.

R. B. Gunter, Cor. Sec'y.

Erroneous statements have recently been made concerning the Budget System and the Cooperative Program. There are those who have said in private and some in public speeches that a person cannot make a designated offering through the State Board office or through the Cooperative Program. They have said that if it is sent to the State Board office that it is divided among all the causes on a percentage basis. Others have said that if you make a designated offering that this is charged against the cause for which the donor intended it when the regular distribution of the Budget funds is made. Neither of these statements is true. All funds sent in for the Cooperative Program are divided on the percentage basis, which percentage has been agreed upon by the State Convention and accepted by the majority of the churches which are making contributions to any of the causes. But when a person sends an offering requesting that it be given to any particular interest, that particular interest receives the full amount of the designated gift and nothing is deducted from the regular percentage to that particular cause at the end of the month when the Budget funds are distributed. In other words, that particular cause to which the designation is made receives that much more than it would have received had no designation been made.

GAL 23—RECORD

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Some public speakers have criticized the Budget very severely and have insinuated that a person's freedom is taken away by the Budget System. This statement is also untrue. The Budget System is for those who see the wisdom of making their contributions in that way and choose to give to all the causes every month proportionately. The criticism, as a rule, has arisen because some have been exceedingly zealous for Foreign Missions. The writer believes in Foreign Missions, and made the suggestion a year ago last May in Memphis that the Foreign Mission percentage be increased from 49 per cent to 50 per cent of the amount contributed to South-wide objects, or 24 per cent of all of our contributions. One-fourth of Mississippi's Budget contributions goes to Foreign Missions every month and has for nearly two years. But those who are over zealous for Foreign Missions should not lose sight of the fact that there are many other interests of equal importance and that the salvation of the lost within our State and within our Southern States comes within the command of the Master, to disciple the nations, just as much as does the salvation of the man on the outer rim of the earth.

It should also be borne in mind that the native Christians on the Foreign Fields are under just as much obligation to make their contributions for the salvation of the lost throughout the world as we are here at home. They do make their contributions, but they do not send their contri-

butions to Mississippi. But Mississippi Baptists, while taking care of their own mission work and of Home Mission work, and of Hospitals, and Orphanage, and Aged Ministers, and Christian schools in their own land, do give one-fourth of all their Budget contributions to missions, education and benevolences for the Foreign Field. During this week the majority of the checks which have come into this office have been for Foreign Missions, which means that the Foreign Mission Board receives these amounts in addition to their 25 per cent of the Budget receipts. This is true while Home Missions and other causes in equally as great financial straits are having to wait while the Foreign Board receives its extras.

A question has arisen in the mind of the writer during the past few days when he recalled that for two or three years during the 75 Million Campaign several efforts were made to obtain from the treasurer of the Foreign Mission Board a statement of the designated gifts sent by individuals in Mississippi directly to the Foreign Mission Board. We were unable to receive statements. We continued to press for this information until the treasurer during the past two years or such a matter has been sending us statements of the amounts contributed as designated gifts to Foreign Missions.

We still believe we are right in insisting that all contributions eventually accomplish as much contributed through the Cooperative Program and divided on the percentage basis as they would if designated. It is fair, it is equitable, it tends towards equality and symmetrical development. There is economy in it, the records are more easily kept, it is easier to give a statement at all times concerning all matters.

Many people are aroused because the cry of one particular interest is louder than that of others; but those who have been in families where there are many children know that it is not always the child which cries the loudest which is in greatest need of help. Some children are very shrewd and have learned that by loud crying they can obtain things, even though other children in the family may need them badly. The Home Mission Board does not cry. They stay by the Cooperative Program. But how they need help! The Christmas Cooperative offering is the remedy.

With all of this, we would not for one moment want to see, or say if we could say it, or enforce it, that any individual has not the right (in so far as the authority of other individuals or agencies are concerned) to designate his gift or to send it wherever he pleases. This liberty should always be respected. We are only asking that all individuals shall take a broad and comprehensive view of the plan under which we are working to see its constructive elements and if this proves to be the best way to carry on the work of our Master, we simply solicit your sympathetic consideration and interest. We are thoroughly convinced of one thing and that is that we are under obligation as believers in Christ to give the Gospel from home unto the ends of the earth.

daunted."

A Disciple minister writes:

"I want to add my word of sympathy for and of confidence in the Southern Baptist Church in the unfortunate experience it has just undergone. It is consoling to note the reaction of such men and women in my church as I have talked to them about it, who without exception, look upon it as an unfortunate experience to which any church is liable, but as having no permanent disastrous effect."

Heartening messages come also from our Baptist people. The President of the Board, that great Baltimore layman, Joshua Levering, promptly sent \$1,000.00 extra as a gift. Here is a letter from a state secretary saying in part:

"This occurrence is going to challenge the

faithful who love their Lord, and they are going to make greater sacrifices than ever. We must not forget that Judas was among the twelve apostles. There are those among us who will remember, too, that God is not dependent on any one man, or any one set of men for the ongoing of His Kingdom. Peter was unfaithful on the night of the betrayal. He denied his Lord—cursed, swore and lied—yet when the day of Pentecost had fully come, God used this old lying, cursing man to preach that matchless sermon that won three thousand to the Kingdom.

Out of all this tragedy, I am praying that there shall come a great blessing. As soon as these facts are learned, I am going to check over our organization to stop every possible place and opportunity for a like thing to happen with us. I believe all of our boards and institutions ought to profit by this occurrence in trying to make it humanly impossible to occur again. Then, we must challenge our people. The lost of China and America are still lost. The needs are just as great today as they were last week, before we knew of this occurrence, and the command of Jesus has not been changed. The duty to go in obedience to Christ, still remains. While not shutting our eyes to the tragedy and while remembering to pray for the one who brought it on us, we must not forget to pray for his loved ones whose hearts are aching today, and we must not let it discourage us in further trying to obey our Lord."

A Baptist preacher writes:

"I wish there could be some way devised by which the Foreign Mission Board would not lose a dollar. Do you think it would be possible for a number of Baptists to make good whatever shortage there shall be, after Mr. Sanders' bond has been met and his effects sold? Of course there are a number who could give large amounts but the object is such that I should like, out of my meager income, to contribute at least \$100.00."

I know of several who had made their pledges in the every member canvass who felt that they must do something more to make up for this deficit. A man of very small means, upon hearing of the defalcation, said: "I will give twenty-five cents." It would be splendid if there should be a voluntary and unorganized movement to provide the money for the denomination which it has lost by its misplaced confidence. Report comes that another layman who had intended giving \$100.00 as a special Christmas love offering, has raised the amount to \$500.00 to help recoup this loss.

Of course all of us are pained. That is as it should be. Some are critical. That is not as it should be. There has been no carelessness by the Board or its officers, and our misfortune is one such as befalls national banks that are supposed to be under the most rigid regulations. No system of bookkeeping has been devised to prevent a dishonest man from stealing. A smart thief can outwit anybody for a while.

It is comforting to know that the Board's system of bookkeeping was one set up by certified accountants as the best for the purpose, that the books were audited quarterly, that the auditing company alternated as many as five accountants who checked these books, and that bankers agree with the auditors that the Board's system was as good as has been devised. All of which shows that if a man is dishonest he may get by with his dishonesty for a while, though he is sure to be detected in the end. Nevertheless there is no other way to transact business or conduct the Lord's work without imposing confidence in human beings.

May we resolve to be, if possible, more conscientious than ever and thus answer a gain-saying world, and demonstrate by our sacrifices that we are worthy of all men's confidence and the Master's approval. In the hearts and hands of the people who do so, the future of the Baptists is assured.

LOUISIANA BAPTIST LAYMEN

The recent action of the Baptist laymen of Louisiana is of more than passing notice. For at least two years, they have been thinking "on these things," and after maturing their plans, they went before the convention, last week at Nachitoch, asking for two very definite things:

First, that the laymen be given more room on their programs as speakers and on committees and boards of trustees; second, that, all the work, now being done and to be done, under the term, "Elistment," be committed into the hands of laymen, to be done by them, at their own charges and without cost to the denomination.

They said, that it is wasteful of men and resources to have men, who are called of God and educated, at great expense of time and money, to turn aside from this great work and "serve tables"—that is, travel around, exhort laymen to give money, to be spent in paying more men, to go around and exhort more laymen to give more money etc.; that such a program, well meaning as it is would never get us anywhere—and they were so desperately in earnest about it that the convention gave unanimous approval to their plan.

Now, I happen to know these Louisiana laymen, personally, many of them, and am prepared to believe they mean to do just what they say—do the work of "Elistment" themselves, at their own expense of time and money; and, turn all the preachers back into the pastorate, making such a "turn" possible by the laymen gathering up the funds, finding new fields, keeping up the old ones, supplementing salaries here and there, wherever needed, to "keep a good man on the field," hard at work "preaching the gospel," giving himself "to prayer and the ministry of the word," in all the ramifications of that meaningful phrase, continuously and increasingly.

This action, if it can become general with our laymen, is the finest thing that has happened in a thousand years for the churches. It is just stepping back, with one long stride, into the 6th chapter of Acts and starting all over again, in the right direction, with the right program, in the hands of the right men, for the right purpose.

"Thrills"—yes, indeed! "Efficiency"—plenty of it in due time! "Happy laymen"—thousands of them, because busy every day in the work God appointed them to do!

Happy Preacher—lives there a preacher with soul so dead, who, when he sees these "tongue-steers," "wheel-horses" and "right-hand" men hitched up in the right way, to the right work, does not have the good feeling "under his vest," that moves him "to spit in his hands," "pull off his coat," "holl up his sleeves," "tighten up his belt" and go alone with God—get his message, climb into his pulpit, put the gospel trumpet to his lips and, in no uncertain tone, call the militant hosts of God to do battle at the gates of sin and satan until they shall no more be able to withstand the forces of righteousness! Hurrah, for the LAYMEN—I'm for them!

W. B. PRICE.

QUESTIONABLE CUSTOMS

Our editor was not asleep when he wrote, in the Nov. 25th issue of the Record, that "A custom has arisen in our Convention of turning over the conduct of the business to someone other than the president", and adds, "It is of questionable value". Back of this custom, however, is another custom, which in the judgment of the writer, is even more questionable in value, to-wit: Appointing on the program committee those who are under the employment of the Convention Board, and who in turn are usually placed on the program, with full authority to select the speakers and direct the consideration of their own work.

It will ever be right and proper to give all those whom we employ ample time to give full

account of their own stewardship, but the selection of those who are to review and discuss their work should not be left to them, or to their dictation, and such discussion as may be needful pertaining thereto should not in any way, directly or remotely, be under their supervision.

This is said with the utmost consideration of all concerned, and in the hope the matter can be adjusted without the necessity of bringing it to the attention of the Convention by resolution or otherwise. The writer feels that were he an employee of the Convention Board he should even desire to retire from the Convention, pending the consideration of his own work, and if some such policy should guide our deliberations we would have much less of personal applauding, and bouquet exchanges, and more general, unbiased, heartfelt consideration of our work.

—B. F. Whitten.

OBSERVATION AND COMMENT

I would like to use a different heading from the above, but nothing else so aptly expresses what my writings are. Further, I shall not attempt to conceal my identity, as I have in other communications; but will sign my name, even at the risk of making some of my friends ashamed of some ideas I may perpetrate on the brotherhood.

That was a good and satisfactory report, Brother Editor, which you gave of the Jackson Convention. It was a great convention. The discussions were good, and the fellowship was splendid. The Mississippi Baptist State Convention is one of the most democratic bodies to be found anywhere—I have attended other conventions. Two or three things, however, about the Convention—not unlike other meetings—are not so desirable. There are a few brethren in any meeting who are not backward in putting themselves forward, nor are they forward in manifesting their modesty. It may be said, too, with some justification that reports are read and talks made by the same brethren year after year. There are many very capable and modest brethren who are rarely, if ever, heard by the Convention. This ought not so to be.

The splendid brethren who led the devotional services made interesting talks; but it seems to this scribe they—with one exception (there may have been one talk I failed to hear) rather missed the mark. Too much talking was done and not enough praying. Should not a devotional hour lead us toward God, rather than out into achievement? Appeals in most of these talks were made for us to go out and do thus and so, which is altogether proper sometimes; but not in the devotional half hours of a convention. These devotional activities should make God better known to us, in His goodness, love, wisdom and power. It should be a feast time to strengthen and inspire rather than a time to plan and purpose and achieve. Other hours of the convention we give to the latter.

The Convention sermon was excellent, but began at too late an hour. Too much of the Convention's time in the outset was given to hearing about Jackson. More later. H. D. WILSON.

OCCASIONAL SELECTIONS

By J. N. McMillin

"A custom has arisen in our Convention of turning over the conduct of the business to someone other than the president. It is of questionable value. It is the purpose of the president to preside, and his duties have been reduced to a minimum. The brother in charge hesitates to hold the speakers to the time limit, and as a result the time is long drawn out, or one trespasses on the time of others."

From the Record again. Say, there is a lot in it worth copying. Well, I find myself in such hearty accord with this paragraph that I just could not refrain from using it as a text, though

I am not going to preach a long sermon.

The president of a deliberative body is elected to preside over the body. That is his sole function. The way we are doing now, we just have an indefinite number of pro-tem presidents. They are good brethren all right, but they do not feel that they have the authority to enforce strict adherence to the time scheme of the program. I believe if the brethren will recall just how things go under such an arrangement, they will see that it makes for inefficiency. It seems clear to me that the body is not quite as free-for-all as it ought to be; not quite so deliberative as it would otherwise be.

The Editor says that the custom is "questionable." And it seems to me he is right. But I believe I shall go beyond that, and just say right out that the custom is bad. And like most customs, it has just grown up almost imperceptibly, and scarcely any one individual is responsible for it. But all are responsible for the results. Let's change it then for the better. There is no excuse for a religious body to be unparliamentary just because it is a religious body, nor is inefficiency a desirable characteristic of religious people when they come together to transact business for the Lord.

"We have tried by the financial budget to treat properly every denominational interest, giving each department its proper proportion of our money. We hope to see the day when in our conventions each subject will have its proper allotment of time. But when the social service subject was up, nearly all the time was taken up with two subjects under it, leaving the hospitals out in the cold, or giving so little time that the work was actually belittled. Brethren ought not to rob others."

This selection is copied from last week's Record. Surely every one who believes in the unity of our work, and who believes in fairness will agree with this statement. The truth is that the business of our convention is very poorly managed. The average debating society in a high school shows more practical common sense and more regard for others in the use of time. We need a definite program and will power enough to stick to it. Many of the brethren seemingly need a simple course in the fundamental elements of speech-making. The most essential thing is to stick to the subject, and this very few seem able to do. Not to stick to the subject means either lack of preparation or slipshod mental methods that stand greatly in need of correction. It often shows a lack of moral discrimination, for it is certainly not good morals to impinge on the subject of another brother, nor is it good morals to steal the time that belongs to another speaker or to another subject.

The Editor is right about it. "Brethren ought not to rob others."

"One of the greatest needs of any convention is a man who knows how to begin his speech without an introduction, say what he has to say in ten minutes, talking like a house afire, and quit. There are very few long-winded speeches that would not be greatly improved by having the air squeezed out of them and shup. up to ten minutes; and some of them to half of this amount."

This selection is also from the Record. As I read it, I felt like saying, in the language of a good old lady that I used to know, "Now aint that the truth"? If the brethren only knew that a large part of the audience know that the brother is usually in such cases airing himself instead of the subject he is supposed to be discussing, they might mend their ways. Why, some of the speakers seem to think that the convention would be a blank unless they should be heard on everything that comes up. I read somewhere in a book on homiletics that the sermon is usually, as to length, in inverse ratio to

(Continued on page 7)

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHAT'S WRONG?

During the recent months many of our denominational writers have given us many helpful and thought-provoking articles along the line of our cooperative work. Some have pointed out some of the causes which they think have contributed to the failure of Southern Baptists to reach each year the financial objective set by the Cooperative Program Commission. Others have sought to discover our greatest need, that which we are lacking most in. Various reasons and causes are given for our failures, and suggestions offered as to our greatest need.

One writer says, "We need afresh the experience of the Burning Bush", which means that we need afresh an experience of the presence of God. The same writer says, "We need to keep together", which means that we need more of the spirit of cooperation. Again, this writer says, "We need preparation for the tasks and that preparation is found only in Upper Room experiences", which means that we need to pray more for the endowment of the Holy Spirit. Another says, "What we need most of all is not the way out, but the way in", which is another way of saying that we need to intercede more at a throne of grace. Another says, "We need to realize that we have come to a place where no mere human leadership can deliver us", which means that we are to rely more fully upon God. Again, this writer says, "We must come back to old-fashioned, pioneer, honest-to-goodness, money-saving economy on the part of our institutions and enterprises", which means that we need to practice a more rigid economy in the expenditure of our denominational budget. Again, this writer says, "That our people need to be anointed afresh with the spirit of sacrifice". These quotations will suffice for the present to point out to us how some of our writers and denominational leaders are feeling over the situation with which Southern Baptists are confronted in these momentous days when we are being weighed in the balance and found wanting.

We are all practically agreed, perhaps, that we need everything which these writers have mentioned. None of us but what needs each day of our life the Burning Bush experience; the conscious presence of God each moment we live. All of us who are trying to carry forward the Kingdom program feel the need of more cooperation; the enlistment of that mighty host of non-cooperating Baptists. When we think of the many thousands that have never caught step, nor learned how to keep rank, with those who are endeavoring to "carry on" our hearts grow faint! Who of us have not felt the need of that strength that can come only as we commune with God? The battles of life have been won in the secret places, alone with God. Who would be bold enough to say that mere human leadership can deliver us? Who of us that do not need to learn the real spirit of sacrifice; that do not need our Gethsemanes; to learn the way into the Holy of Holies, first, if we would see our way out? And surely there is no one that does not believe that we should use wisely and economically every dollar contributed to the Cooperative Program; that every dollar invested shall be invested in the enterprise into which it goes only because of present needs.

We would not discourage, or minimize, a single one of the needs to which our attention has been called. We should take seriously every suggestion offered, and seek to profit by them.

We raise here one other question: What's wrong? Where is the real seat of our trouble?

Is it due to a lack of spirituality among our people? Are not our people, generally, about as much interested, as devoted, as fervent in the spirit-serving the Lord, as they have ever been? If we are to measure spirituality by service rendered, we must admit that they are, perhaps, more spiritual than ever before. We prove our faith by our works; by their fruits, ye shall know them, and by our gifts we prove the sincerity of our love for Christ's cause.

To locate the seat of our trouble it will be necessary for us to review briefly our work during the past seven years. In 1919 we launched the 75 Million Campaign—the greatest forward step ever taken by Southern Baptists. Nothing comparable to it had ever been undertaken before. The World War, which necessitated drives for Liberty Loans and campaign after campaign aroused all Christendom to a realization that we were doing altogether too little for the advancement of the Kingdom of God. Being thus aroused, we launched the 75 Million Campaign "in high" and sought to keep it "in high," but failed somewhat in this. Our Missionary, Educational and Benevolent work was given great impetus, and our Boards laid out the work on the basis of the contemplated, probable, yearly receipts from the 75 Million Campaign. On account of the drop in prices of all our commodities in the years 1920-22 the yearly income from the 75 Million Campaign did not measure up to expectations. Debts began to accumulate and the faith of our Boards in the ability of our people to "carry on" was founded upon a false assumption: namely, that a regular, sustained income to support all of our causes could be maintained by high pressure methods. Not all of us have learned as yet that this is an impossible and false assumption. The success of our future work, and the possibility of lifting the debts off all our institutions lies in a properly balanced budget; in the Bible plan of systematic, weekly, proportionate giving on the part of all our people.

If Southern Baptists would go forward; if they would liquidate all their debts on local and South-wide enterprises, let them budget their churches on the 50-50 basis and religiously adhere to this standard of distribution of their funds insofar as possible; let them continue to win as rapidly as possible the unenlisted; let them know that the tenth is holy unto the Lord, and that this should be rendered unto the Lord on the first day of every week; let them not stop with the tenth, but, in addition, bring in their offerings.

What's wrong? We had just as well face the issue—our trouble is a financial, economic, stewardship trouble. We have grown top-heavy, without the ballast of Christian Stewardship, which alone can steady us now.

Our people were not prepared for the advanced step made in 1919. They were not grounded in the doctrine of Christian Stewardship. The enthusiasm, which came floating in on the crest of the high waves of the 75 Million Campaign, soon subsided, and we lapsed into indifference and lethargy. Some awoke to the fact that we could not hope to sustain a program, which necessitated the raising of millions each year, on enthusiasm alone. Realizing that the raising and expenditure of millions each year is no mean task, they set themselves to the task of finding a solution to our problem of financing, and, Lo!, those who really took the matter seriously found that solution in God's Word: "Upon the first day of the week, let each one of you lay by him in store, (on the basis of the tenth), as he may prosper, that there be no collectings when I come." If

Southern Baptists would follow this method all of our financial troubles would disappear, and we would march out into an open field prepared for an advanced movement in all Kingdom work.

Let all of us seek afresh the experiences of the Burning Bush; learn the secret of real intercession; cultivate the spirit of cooperation; study how we can make our denominational dollars count for the most, and be willing to sacrifice to the limit for the cause of Christ. But, let us remember that all of these things will be futile unless we link up with them Christian Stewardship and the Bible plan of giving. What is the use of us calling upon the Lord to show us the way out, or in; to give us a greater spirit of sacrifice; to help us to be more economical; that we may have the conscious, abiding presence of God, the Holy Spirit, unless we are willing to obey His will in the method and plan of propagating His Kingdom? "Why call ye me, Lord, Lord, and do not the things I command you?"

A BUS YPASTOR

It was our privilege to be with our good friend and college classmate, Brother C. J. O'Lander, in the Stewardship work of his church at Booneville November 28 to December 2.

We got the impression during our college days together that Joe knew how to do hard work; and this impression was deepened during this visit, for, we have not visited with a more energetic pastor anywhere, and the Lord is blessing him in his efforts to promote the Kingdom of Christ.

Brother O'Lander is doing some fine, constructive work with his church, and there are many visible signs of progress in all departments of the church work. The Booneville Church has a bright future and a wonderful opportunity for evangelistic work throughout the county.

On Sunday afternoon we visited the East Prentiss Church, and enjoyed a good hour. They are completing a new church building. We spoke to them on the Budget, and learned through the Pastor that they are going to adopt the single budget on the basis of the 50-50 division, placing The Baptist Record in all the homes of their membership.

May the Lord bless and continue to use this busy pastor for larger Kingdom service.

QUITMAN CHURCH

We spent Sunday, December 5, with Pastor Faulkner, of Quitman.

Brother Faulkner came to us from Georgia, and if Georgia has any more of his kind to spare we shall be pleased to have them locate in Mississippi. The Quitman Church is making fine progress under his leadership in every department of the work. The church launched the Every Member Canvass, and the canvass teams are completing the work during the week. They have adopted a considerable larger budget than they have ever undertaken to raise before, and from the spirit manifested will succeed in reaching their goal.

(Continued from page 6)

the amount of time put on it—the less preparation the longer the sermon. May this not also be true as to convention speeches?

Now of course, the Editor does not mean that all convention speakers are after this fashion. Nor does this writer mean to say anything like that. Yet such speakers can usually be found at every convention. May their numbers become fewer. Let the brethren practice on their long-suffering churches some between now and the next convention. Likely there are congregations that would be perfectly willing for their pastors to preach shorter sermons. Not worse sermons but better because more direct and with more thoughtful preparation, and therefore shorter. Yet, I am writing to myself, too.

W. M. U.

What
Other gift
Really
Lasts so
Delightfully
Come
On
Mothers
Remit
At once the
Dollar
Entering
Subscription
World Comrades for your children any time
but especially at Christmas.
Our young people's missionary magazine.
\$1.00 a year.
1111 Age-Herald Bldg., Birmingham, Ala.

"They Are My Sisters"

Such were the words of a New York telegraph operator of the Associated Press as over his wires came the "news item" that five girls had been killed at a North Carolina crossing. With remarkable self-control he passed on the full message for the papers and then said: "They are my sisters—two of them are. I'm afraid I'll have to ask for relief so I can go there".

Just as surely as that Morse machine told to that brother the story of suffering on the part of his sisters, so messages are constantly coming that tell of inexpressible sorrow for our sisters of many nations. These messages oftentimes come while we are on bended knee meditating upon the goodness of God to us and wondering why "He hath not dealt so with any nation". Again the story of sorrow is foretold as we read the Scripture or as we study mission programs or books or listen to a missionary on furlough. God pity the Christian indeed if in receiving such messages she does not exclaim "They are my sisters!"

That each of us may not only thus exclaim but that we may also acknowledge our obligation to them as did the telegraph operator in behalf of his sisters, there is being issued a new book on the condition of childhood and womanhood in China. The scenes are laid in interior China, chiefly near Kaifeng in Honan Province. Most of the stories were written by Miss Addie Estelle Cox and Miss Blanche Rose Walker, both of Kaifeng. The compiler is Miss Blanche Sydnor White, the Virginia W. M. U. corresponding secretary. There are five chapters with the following captions: A Call; Many Gods; Social Customs; From Village to Village; Results. Each chapter has a set of questions at the close, thus rendering the study all the more effective. The title of the book is "Glimpses of Missionary Life", the price being only 25 cents from Baptist Foreign Mission Board, Richmond, Va.

Neat and attractive in appearance, containing many pictures of characters and country, the book is primarily written that Y. W. A. and W. M. S. members may during November read it in their homes and may study it in classes so that, as the December Week of Prayer draws daily nearer, each one of them may most earnestly exclaim, "They are my sisters". To be sure the book is admirable for reading and study during any month throughout the year or years and to be sure it is adaptable for use with G. A.'s and R. A.'s but its primary purpose is that women—"the matron and the maid"—in realizing that the non-Christian women of the world are their sisters may also acknowledge, as did the telegraph operator for his sisters, their obligation to help them ere it is too late—that each of us may do our best for them as we bring in our Christmas Offering. Please order the book and get its throbbing message—"Glimpses of Missionary Life", price 25c from Baptist Foreign

Mission Board, Richmond, Va.—Kathleen Mallory, W. M. U. Corresponding Secretary.

The Blind Camel
Tessa W. Roddey

Not long ago I sat in the auditorium of a church and listened to a song, and that song set in motion a train of thought that has helped me, so wonderfully I wonder if it will help anyone else.

The day had been spent in listening to a recapitulation of events and doings, reminiscences, reports, etc., about an organization that has been trying for years to banish evils—the terrible evils of intemperance, law breaking, Sunday breaking, and all sorts of dangers that have menaced our civilization. I realized that so little had really been accomplished, even with our best efforts, and that dangers far more insidious had arisen, and were all about us; and it seemed to me that we have walked blindfolded.

I sat and listened to many after dinner speeches along different lines, and it seemed to me we talked in circles. I was pessimistic; so many busy, so much printing, and money, and talk, and travel and effort, and so little accomplished. Then some one came in and sat down to the piano, and a woman began to sing "The Blind Camel"—she announced—and I thought "That just expresses us, we are all blind camels—the world is a desert, and we are facing towards the west, and not seeing a thing for our journey so far"—but that song broke into my thinking—as I caught the words—

"Set my feet upon the sands
Turn my face toward the East
And let me go".

I stopped thinking and followed that song—I could imagine a poor blind camel on the desert—can you imagine a more desolate picture? A desert—waste—waste—sand, sand, sand, a poor camel, blind, no one there—no water, no food, and no restraining hand, no leading hand, and no sight.

Then—

"Set my feet upon the sands
Turn my face toward the East
And let me go".

Instinct in the heart of that beast of burden crying out for the things he had done, had felt, had known—East—the place from which he had come—where he had fed, drank, borne his burdens of goods toward the West. Now he wanted to return and find his own, some familiar one, some familiar touch, and a drink, and food.

We are all blind camels—I am—and you—can I see tomorrow? Can you? Can I see another hour? Can you?

The song was finished—the wonderful voice—the heartfelt interpretation—

No. I am not a blind camel. You are not a blind camel. I can see tomorrow. You can see tomorrow.

The grace of Jesus Christ has placed my feet on the sands; the Spirit of the Christ has turned my face towards the East—and He bids me go—He has set your feet upon the sands; He has turned your face towards the East—He bids you go. Head up, walking straight ahead we are going across the desert of the years to Him—to the place He has prepared—we know the way by the deepest instinct any one ever felt—the feeling of the presence of the Great Immortal Guide—The wonderful Infinite Companion—the gentle, beautiful Leader, Christ.

My feet on the sands, the beautiful sands
His footprints so plain, so clear,
Led by His hands, His nail pierced hands,
His touch so tender, so near.

My face toward the East, His beautiful East,
His light so wondrous, so clear,
Let me go—let me go, to His wonderful Peace,
His peace so restful, so dear.

O the marvel—me living with Him!
Let me go—let me go—His beautiful way,
Let me walk in His footprints so plain,
Let me live in the mansions of Eternal Day.

What do I care if I do not see tomorrow! I see Eternity with Him. What do you care if you cannot see tomorrow? You see the many mansions Over There. What do we care if we can't see the next step—we can see the end of the way—and see Jesus.

The blind camel can't see the next step—but he doesn't mind that. He can't see the water, or the oases, or the caravan coming across, or the clouds that roll up—or the dust storms, or the sand storms, or the enemies along the way—he is blind, so far as seeing human and earthly things—and he is so lucky because he, inside, can see the East, shelter, drink water crystal clear, eat of the leaves of the tree—and rest beneath the shade by the side of the river. He sees all that as he puts out his feet, feels the sands, and walks straight ahead—

"Place my feet upon the sands,
Turn my face toward the East
And let me go".

Magee W. M. S. Observes Week of Prayer

On Tuesday twenty members of the W. M. S. met at 9:30 at the Baptist Church to observe the programs of the Week of Prayer for World-Wide Missions. Some condensing was done, but not one of the five programs was materially impaired. The forenoon was devoted to the first three programs, which were impressively rendered. We had two special prayers, one for the recovery of Gov. Whitfield, led by Miss Mary Etta Buchanan, and one for Miss Minnie Landrum led by Mrs. X. O. Steele.

At one o'clock we served a substantial lunch, each member having brought one portion prepared at home. Hot coffee and chocolate refreshed us, while we enjoyed this social hour.

The afternoon was given to the Thursday and Friday programs, the latter being a fitting climax to the preceding ones. A beautiful poster, all aglow with shining stars, further brought out the fact that it is only "Starlight in the Lands of Night". Our pastor had kindly wired the back of the poster and the effect was not only beautiful but spiritually uplifting, as our women made the openings in the stars, and the light shone through, suggestive of the True Light. Our beautiful watchword and the closing poetical lines, "To their night", characterized each day's program.

As we reverently sang "Send the Light", we made our offerings through the "light of the candle". There was a great rejoicing when it was found that we had given twice the amount we had ever given before to the "Lottie Moon Christmas Offering". We are urging other societies, who have failed to observe this Week of Prayer to do so yet. Let your first Christmas gift be to help bring the Great Gift to those who know Him not. Remember it is still only "Starlight in the Lands of Night".

—Magee W. M. S.

Associations From Which We Have Received No Minutes.

Benton County	Lincoln County
Chickasaw County	Madison County
Coldwater	Monroe County
Covington	Pontotoc
Green	Tishomingo
Holmes	Wayne County
Itawamba	Winston County
Kosciusko	Yazoo County
Lebanon	Zion.

Rev. John H. Buchanan was most kindly received by the members of First Church, Meridian, and he says he is delighted to be back in Mississippi. Twelve were added to the church the Sunday he began his pastorate.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

December Benevolence Month

December is designated as BE-NEVOLENCE MONTH on our B. Y. P. U. Calendar, and this is the time we are looking forward to making someone else very, very happy. It is the Christmas season, and our hearts go out in gratitude to the Lord for all His blessings and in response to this feeling of gratitude we want to do something for somebody else. You can look around you and find someone in need, so let the B. Y. P. U. plan for this special GOOD CHEER service. It may be the hospital. It may be the jail. It may be the alms house. It may be some shut-in. It may be an orphan. It may be a family in distress. Who ever it is the service will bring a blessing to each member of the B. Y. P. U. as well as to the ones you remember. Make Christmas a real Christmas Remembering His birth-day.

The Love Offering

Your B. Y. P. U. received a letter calling attention to the Love Offering we are taking this year to be applied to our unified budget. We are hoping that every B. Y. P. U. will have a part in this love offering, it will mean an extra lift of the world toward Christ.

Magee Training School

The Magee B. Y. P. U.'s held their annual Training School during the week November 29-December 3. Three classes were taught, one in The People Called Baptists, taught by the pastor, Bro. J. L. Boyd; the book for the Intermediates was Training in Christian Service, taught by Miss Mary Etta Buchanan, and the Juniors studied Bible Heroes, taught by Miss Catherine Tomlinson. The enrollment was about seventy, which was a large per cent of the members enrolled in the three unions. It was a good week and the young people seemed to enjoy the work and we feel sure the work will continue in a fine way as a result of this week's work.

Perry County Organizes Associational B. Y. P. U.

On November 28th the young people of the churches of Perry County met with the Beaumont Church and the Associational B. Y. P. U. was perfected. Every church in the county that had a B. Y. P. U. was represented in this meeting and a fine spirit prevailed throughout the meeting. Miss Buchanan, our State Junior-Intermediate Leader, was there to help in the organization and she reports a fine day of it. The officers were elected, Mrs. W. G. Griffis being elected as president; the other names have not been turned in to us, so we cannot give the other officers here. The county

was divided into two districts with vice-presidents elected for each group. We are expecting some good reports from Perry County now and look forward to their becoming one of our 100% counties in B. Y. P. U., that is, every church in the county with a B. Y. P. U.

Norfield Intermediates

Miss Emma Lea, the efficient leader of the Intermediate B. Y. P. U. of Norfield, sends in a splendid list of those just finishing the Study Course. This isn't the first list we have received from this splendid union; we get a list every once in awhile showing that they believe in the B. Y. P. U. verse, 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth".

Our Goal for Study Course Awards for 1927

We are entering the year with the expectation to award eight thousand (8,000) B. Y. P. U. Study Course Awards this year. It will be easy if our B. Y. P. U.'s will but consider it seriously. Here is the list that will give us our number and this is leaving out about seventy-five per cent of our unions, many of which will of course have a study course and ask for awards. We want you to put your B. Y. P. U. in one of the classes herein named and if you will write us and tell us that you will underwrite so many for the year we will appreciate it. We ought to have—

5 churches to give 150 each.....	750
10 churches to give 100 each.....	1000
10 churches to give 75 each.....	750
25 churches to give 50 each.....	1250
25 churches to give 40 each.....	1000
50 churches to give 25 each.....	1250
75 churches to give 15 each.....	1125
100 churches to give 10 each.....	1000

Total.....8125

Tune: Whisper a Prayer

B is for beauty of service,
Y is for youth called to serve,
P is for prayer that will help us to live,
U's for usefulness which we can give.

B-Y-P-U, dear B-Y-P-U,
Finding us, training us, using us too,
For service somewhere,
We are here to prepare,
We'll be true to our B. Y. P. U.

Resolved that the W. M. U. of the First Baptist Church of Biloxi deeply regret the resignation of Brother Posey, and that in his leaving us we have lost a pastor and leader, whose life and leadership have enriched our Christian experience. We value

his work for the high standards of Christian living he ever set before us, the great spirit of giving inculcated throughout his teaching, for his fearless enunciation of the truths of God's Word, for his far vision and vigorous leadership. We are deeply grateful for the work he has done here and appreciate the word he is leaving with us, of our loyalty. Our Christian life has been greatly stimulated by his life and example, as well as by his wonderful sermons. The women of the W. M. U. recognize that the impulse given to missionary study and the building up of the tithing system among us, are results of Bro. Posey's leadership, also that the elimination of the program of suppers, bazaars, Etc., which so cheapen our service, has been due directly to him, he having shown us a "more excellent way." We, as well as all the Church membership, recognize in this stalwart young man of God, the instrument of our Great Leader, sent here to lead us into our building program and through it, to the completion of our splendid church building. It will stand there through the years to come, as a memorial to the concentrated labor of a great spirited young pastor and a struggling people who loved their Master and who had a mind to build.

Inasmuch as Bro. Posey feels that the Lord has work for him elsewhere, we will bid him God-speed and follow him with our prayers.

Throughout all the activities of pastor and people we think of dear Sister Posey as the pastor's true helpmate and shall ever cherish her in our hearts. We pray that her health may be greatly benefited by the change of location and we know that she will find many warm friends in her new home.

Mrs. E. S. Batehorpe,
Mrs. G. W. Minor,
Committee.

RESOLUTIONS

The following has been adopted by the Basileg Class of the First Baptist Church of Winona, Miss.

In the departure of Mr. Harry L. Watts, our teacher, leader and beloved Brother, the Basileg Class feels that it has lost one of its greatest laborers in its work toward advancing the Kingdom of God in this community.

During the life of this Class, Bro. Watts the founder, has given his whole soul, mind and body to its leadership in a most unselfish and sacrificial manner for which the members are truly grateful.

Therefore, be it resolved, that the members of the Basileg Class of the First Baptist Church of Winona, Mississippi, deeply deplore the going away, to another field, of our beloved co-worker and leader, Brother Harry L. Watts. We derive consolation, however, from the reflection that the work of this Godly man will live on forever, and that the organization which his untiring efforts build, will continue to labor without ceasing for the advancement of the Kingdom of God, who is our Creator and Keeper throughout eternity.

Make Books Your Gifts

And Your Gifts Will Be Friendly And Lasting

Poems and Verse

- FACING FORWARD (Courage).....\$1.50
IT CAN BE DONE (Inspiration).....\$1.50
Joseph Morris and St. Clair Adams.
A HEAP O' LIVIN' (Poems) Morocco.....\$2.00
Edgar A. Guest, the poet America Loves.

Latest Choice Fiction

- KENNEDY'S SECOND BEST. A deeply-stirring story. John D. Freeman.....\$2.00
CHERRY SQUARE, by the author of "Red Pepper Burns," Grace Richmond.....\$2.00

Animal Stories

- ANIMAL PERSONALITIES, by a great lover of dogs, Samuel Dierieux.....\$2.00
FOREST FRIENDS (for young and old) By Hubert R. Evans.....\$1.50
ANIMAL LAND (300 delightful true stories) By Willard A. Colcord.....\$1.75

Recreational

- SUPPOSE WE PLAY (Indoor and Outdoor) Imogene Clark.....\$2.00
WHAT SHALL WE PLAY? (Illustrated) 50 Games in story form. Edna Geister.....\$2.00
WORLD'S BEST CONUNDRUMS AND RIDDLES. An unrivalled collection. J. G. Lawson.....\$2.00

Religious Stories

- DISCOVERY OF JOHN DUMOS (Scene, Kentucky Bluegrass) W. D. Nowlin.....\$1.50
IN HIS WAY (A love story that had to be.) Len G. Broughton.....\$1.50
PURE GOLD (A story of the beautiful life.) J. G. Bow.....\$1.50

Bible Stories

- HURLBURT'S STORY OF THE BIBLE (Million copies sold) \$2.00
HURLBURT'S LIFE OF CHRIST (100,000 copies sold).....\$2.00

Religious Thought

- THE SINGERS OF JUDAH'S HILLS. Charles Arthur Boyd.....\$1.25
COMRADES OF THE CARPENTER A. Z. Conrad.....\$1.50
FROM FEET TO FATHOMS. Robert G. Lee.....\$2.00
LOVE AND COURTSHIP. Catherine Booth-Clibborn.....\$1.00
THE BEAUTY OF STRENGTH. Henry Howard.....\$1.50

BAPTIST S. S. BOARD Nashville, Tenn.

Be it further resolved, that the members of this Class extend to Brother Watts its appreciation for the great work he has done in the Class, Church and Community. Further that we pray God's richest blessings upon him and his family in whatever task they may undertake.

Signed

F. B. FIKES,
D. J. KING,
B. F. TOWNSEND,
Committeemen.

Sunday School Department

THE SUNDAY SCHOOL LESSON

December 19, 1926.

R. A. Venable.

Samuel, the Just Judge—Sam. 7:3-12, 13.

INTRODUCTION:

Samuel was a Judge, a Priest, and a Prophet. He was the last of the Judges, and was the founder and head of the School of the Prophets. He came upon the state of Israel's history amid the most distressing times in the eventful life of that people. Joshua's failure to exterminate the Philistine tribes occupying the western border of the promised land left to the Israelites an inveterate enemy, noted for his confederate strength, his skill in arms, his rapine, his idolatrous corruption and his atrocities in war. These Philistines were quick to rally from any defeat the fortunes of war thrust upon them. Defeat never broke their inveterate purpose to reduce the adjacent tribes of Israel to vassalage and destroy their civilization and overthrow the worship of Jehovah and install in its stead the worship of idols under whatever name. The gross sensuality and debasing effect upon its devotees makes the very mention of it disgustingly revolting. Israel was an easy prey to the repugnant forms of superstitions and idolatrous forms of worship practiced by their idolatrous neighbors, though these neighbors were inveterate enemies. Their superstitious belief in many gods was deeply rooted in the sons of Jacob. That Jehovah was the God of Israel, they did not doubt, but Jehovah, the national God of Israel, stood on a parity with the national gods of other nations. They were not monotheists but polytheists. Out of this belief, they never emerged until the captivity. Racial traits and racial heritage stimulated and fostered by an environment favorable to their expression are too strong to be overcome by human strength. The God of Israel made the pagan nation his instruments in scourging them for their idolatrous worship and the corruption it entailed upon them. They repudiated Jehovah as the One Only True God, the God of all the earth, and divided their allegiance to him with other gods. They suffered the loss of Jehovah's presence and strength by their follies and became deaf to all the warnings and entreaties to turn away from foreign gods and return to the God of Israel. The severest scourge of all had come upon them in a recent battle with the Philistines when thousands of their numbers had been taken by the enemy and carried away. With the Ark went the unifying center of the nation and the symbol of Jehovah's presence among his chosen people. At this point in Israel's history, Samuel appears as the last of the

Judges and the head of a prophetic order which continued to the days of Malachi. The loss of the Ark left Israel utterly dismantled.

"The Israelites in primitive ages required that the local presence of Jehovah in their midst should be manifestly assured to them, that they might be able to learn his will; and with the Ark no longer at hand, and the priesthood discredited by its loss they must have fallen almost into a condition of despair. That Samuel was able to raise them out of this state and animate them with new hopes, is the greatest claim to be after Moses, the second founder of the nation." No leader ever entered upon a more arduous task than that to which Samuel was called. No leader ever brought order out of chaos under more unpromising conditions than did Samuel. Knowing the source of his strength he went forth undismayed to the accomplishment of the work to which he had been called. It is interesting and instructive to note the method he employed to recover the people from the dismantled condition to which their idolatry had reduced them.

1. "And Samuel spoke unto all the house of Israel, saying, If ye do return unto Jehovah with all your heart, then put away the foreign gods, and the Ashtoreth from among you, and direct your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand of the Philistines." (Verse 3).

The language of Samuel is not a severe rebuke, but an earnest entreaty, emphasizing the source of their terrible affliction, the means of escape. "And the children of Israel did put away the Baalim and Ashtoreth, and served Jehovah only. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah. And they gathered together to Mizpah, and drew water and poured it out before Jehovah, and fasted on that day, and said there We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah." (Verses 4-6). The putting away of the foreign gods, as a condition of escape from the horrors which they had suffered was not enough. They must be made to realize the greatness of the sin of which they were guilty. It lay beyond the power of Samuel to convince them of enormity of which they were guilty. They needed conviction and forgiving. To accomplish this two-fold result, Samuel calls the people together at Mizpah that he might pray for them. The content of his prayer is left to conjecture, but it is not too much to assume that he prayed that Israel might be brought to see the frightful sin of which they were guilty and that Jehovah would forgive them. The motive of their change of attitude toward Jehovah must be right. They must turn

from idolatry because it was wrong and turn once for all to the God of Israel because it was right. They needed also forgiveness as well as reformation. Keenly alive to the sin they had committed and the guilt they incurred, they drew water and poured it out, as a symbol of the pouring out of their soul in confession of their sins. The symbol of pouring out water as a purification, they reinforced by fasting as an expression of their pungent sorrow for the sins they had committed.

2. "And when the Philistines heard that the children of Israel were gathered together at Mizpah, the lord of the Philistines went up against Israel. And when the children of Israel heard it they were afraid of the Philistines, and said to Samuel, Cease not to pray to Jehovah, our God, for us, that he will save us out of the hands of the Philistines. And Samuel took a sucking lamb and offered it for a whole burnt offering unto Jehovah. And Samuel cried unto Jehovah for Israel; and Jehovah answered him. And Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines and discomfited them, and they were smitten down before Israel. And the men of Israel went out of Mizpah, and pursued the Philistines and smote them until they came under Bethcar. Then Samuel took a stone and set it between Mizpah and Shen and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us. And Samuel judged Israel all the days of his life." (Verses 7-13).

(1) The assembly of Israel at Mizpah must have continued for sometime. The multitude of the assembly and its duration must have aroused the suspicion of the Philistines. Whatever may have been their motive, they decided to attack Israel. The heads of the confederate tribes united their forces against Israel in such force as to fill Israel with consternation. This was the first test of their faith, since their renewal of their covenant relation to Jehovah and their pledge of fidelity to him. In their dismay they turned to Jehovah as their only helper. They entreated Samuel to pray to Jehovah to deliver them.

(2) Samuel is responsive to the request of his people. With a deep sense of Israel's guilt, he accompanied his prayer with a whole burnt offering as an expiatory sacrifice for Israel's sin. However, much or little Samuel knew of the symbolic import of peculiar sacrifices, he had the deeply rooted conviction that the ground of Jehovah's forgiveness lay beyond the limits of all human merit. The offering was not only a confession of guilt, but a forfeiture of the offerer's life in a symbolic act as a satisfaction for the sins he had committed.

3. The Philistines lost no time. They advanced upon Israel while Samuel was offering his sacrifice in behalf of the people. The answer to Samuel's prayer was speedy, effective and of unexpected form. Je-

hovah brought the artillery of the heavens to the scene of battle. "Jehovah thundered with a great thunder that day upon the Philistines." They were thrown into a panic, smitten down and driven from the field of battle. They were pursued in their wild flight by the Israelites and smitten down until they came to Bethcar. This strong fortress afforded them a safe retreat from the deadly assaults of their pursuers. That day, Israel's faith in Jehovah was rewarded by the complete overthrow of their enemies. The defeat of the Philistines was an assurance that Jehovah was the God of Israel and they were his people. He was with them to fight their battles.

4. Samuel memorialized this signal victory by setting up a stone and giving it a name significant of Jehovah's help in routing the enemies of Israel. Between Mizpah and Shen a stone was set up with the inscription, "Ebenezer." "Hitherto hath Jehovah helped us." This perpetual memorial was designed to acknowledge God's guidance, protection and defence of his people from the day of their deliverance from the bondage of Egypt to the battle of Mizpah. The wear and tear of ages have sent the stone to decay, but the name it bore has survived the centuries, and registers the name of countless numbers of places set apart for the assembly and worship of God's people.

WHAT \$50,000.00 WILL DO FOR MY FIELD IN CHINA

(Missionary J. R. Saunders, Shiu Chow, Kwang Tung, China on furlough, Mars Hill, N. C.)

I have been a missionary to China for twenty-five years seeking all the while to open up new work and preach the Gospel where Christ has not been named before. I have had an unusually good opportunity to see the vast waiting mission fields in the Orient and learn the conditions that God's people confront in giving the Gospel to the untouched millions in China. We have surveyed great stretches of country teeming with millions of precious souls, who never heard that Jesus came to this earth to save them and all men. We have well arranged plans we have made after much prayer and we believe direct guidance of the Holy Spirit to reach these waiting millions for whom Christ died and whom he commanded us to evangelize.

We have two main purposes in these plans, namely, to preach the Gospel in its purity and power as given to us by our Lord and Master through holy men as they were inspired by the Holy Spirit. We have no other ambition than that of preaching the Gospel in its fullness to men and women, boys and girls and plead with these to follow the Lord in all things. The other purpose is to train men and women whom the Lord has called from among the heathen to go everywhere preaching the glad tidings of redemption in Christ. We need well-trained ministers and Bible wo-

men who can go to their own people with the Gospel that has saved them and tell others what the Lord has done for them and how He will graciously save all men who will come unto Him in simple faith. Everything we do and plan is included in those two main purposes.

Our Greatest Need in Our Interior Field

We are laboring in a new field in many respects. We have had many difficulties to overcome in this pioneer work, but out of all these the Lord has graciously delivered us and made possible wonderful opportunities. Our Greatest Need is for well trained native men and women in whose hearts the Lord is formed to whom our Master can commit the unsearchable riches of the Gospel meant for all peoples of this earth. To obtain these we need an institution with simple equipment where we can do this work of training. When I left China last year, we had twenty-eight young preachers in training and about thirty women in our Bible school for women.

How Fifty Thousand Dollars Would Meet Our Needs

Five thousand dollars would buy the needed lands, ten thousand would erect the administration building, five thousand would put up the dormitory to house fifty or more young preachers, and five thousand dollars would put up the dining room and teachers' residences. This would furnish us the equipment to train from fifty to seventy-five young preachers every year for a hundred years or more.

We would have ten thousand dollars we could use for running expenses, paying the missionaries and Chinese teachers' salaries for three years, the time we must have to train these young preachers for active service. This ten thousand dollars would provide every item of expense connected with the Seminary for these three years allowing funds to send the student preachers to the many villages around us where there is no preacher and send them to fields far away during the vacation time—in fact enable us to give the Gospel to many thousand souls who have never known about our Saviour.

We would still have ten thousand dollars to rent, repair and equip forty new chapels in cities and towns arranging in population from a few thousand to one hundred thousand or more. We could open these forty chapels and equip them for preaching the Gospel in vast centers where no work of any kind exists for our Lord and send to all the country around the blessed news that in Christ is full and eternal salvation for all classes in heathen China. These chapels would stand like beacon lights calling torn hearts weary with the troubles of the hour to come to the Saviour who has power and peace for all their needs.

We still have five thousand dollars we could use to pay the salary of thirty or forty young preachers to go to these newly opened chapels and preach the Word in season and out of season. These young preach-

ers trained in our Seminary that this fifty thousand dollars make possible would be able to give the glorious news of redemption to thousands upon thousands who never have heard that Jesus Christ came to this earth to save them. They would be light bearers to men and women long in the densest darkness on this earth, heralds with pardon to men and women long in the prison house of sin and idolatry, or like sailors without a compass with their boats wrecked and struggling for life in an angry sea, doomed to perish, if not rescued by loving hands in the stormy waters.

Who Are to Blame if These Are Not Rescued?

We missionaries are eager to go back and preach on to these struggling millions without hope without the Gospel. There are from five hundred to a thousand young people in the Southland, many of these already prepared and splendidly trained, ready and anxious to join us who have heard the Lord's urgent call in these appalling needs to join us in the work of rescuing these so much needing our help. We have the one remedy that alone will meet their needs. We have tried this and have seen its wonderful power to meet their every need. It is the Gospel of Jesus Christ.

We in the home land, who are withholding God's money from the channels that would reach these mission fields, are indeed and in truth withholding the Gospel from the vast regions of the interior where we could preach it if the money was available. Pastors and laymen, leaders and all, who are not willing to sacrifice for our Lord in carrying out His world program, are to blame if this money is not provided and the needed messengers are not sent to these without hope.

Why I Say Fifty Thousand Dollars

I am saying this not expecting anyone to give this money to me, or to our field at this time; but to make concrete our needs and the possibility of money in meeting these. Many other conditions are similar to this. I have stated this fact so our pastors and churches will realize, as they use vast sums of money on costly church buildings and pastors' homes, how this money could be used to save millions in the non-Christian lands. I find that there are many churches in the Southland spending from ten to fifty thousand dollars on their pastor's home and there are pastors willing that this should be done. If they knew how distressing are the fields of our Foreign Mission Board and how this money would count in giving the Gospel to millions who have never once heard about full salvation in Christ, we believe they would no longer permit this waste on themselves, but would join the army of our young people who want to enter fully into the Lord's life of sacrifice that all the world may know Him. Any preacher or layman, who will be a party to spending more than is absolutely necessary to meet the needs of the church or the pastor's home or the church building, is sinning grievously

against the call of duty in the needy mission fields of this earth and will lose incomparably in the spiritual requirements in the Lord's army of world conquest.

Only last week a layman, Dr. Rankin of North Carolina, said to a group of Southern Methodist leaders, "Too much money is being spent in the erection of costly churches in the state to the detriment of suffering mankind." The same could be said about our own people in many sections. Yes, we need to have good buildings, but not so costly as many are when the needs are so great where there is not a messenger to reveal Christ to suffering humanity.

How We Can Help Just Now

The Christmas Offering will soon be here. Throughout the Southland in all the churches each member ought to make a real sacrifice in the Christmas offering and relieve our Foreign Mission Board and prevent the collapse of our foreign mission work. Then support the Cooperative Program and every other method of giving the Gospel to the needy ones at home and in the foreign lands. In the Christmas offering we can reach the foreign lands at this time and in the Cooperative Program our present and future needs in all departments of our work.

—J. R. Saunders.

FAITH WITHOUT WORKS (Dewitt W. Alexander.)

What is faith, and what part has faith in the individual Christian life? We are told in the 11th chapter, first verse of Paul's letter to the Hebrews what faith is, as follows:

"Now faith is the substance of things hoped for; the evidence of things not seen." So then faith is the essential part of that which we have faith in. It is not essential, nor decreed that all should have the same amount of faith. Yet it is important and necessary to the soul's salvation that we have faith in Christ, for we are told in the sixth verse of this same chapter, "For without faith, it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Again it says that "all that is not of faith is sin." Therefore, we see that faith is essential to the soul's salvation, and works is the essential factor in proving our faith. "Prove your faith by your works." We know or distinguish one thing from another by its fruits, for "by their fruits ye shall know them." This is true in all things.

If I have faith in Christ, I then have within my heart and soul an essential part of him, yet it is invisible to the world, and to the natural eye, but more powerful than an infinitude of worlds, for by faith the elders obtained a good report, laid hold on the promises of God, and the Kingdom of Heaven.

Just take two of the many examples as recorded in the Bible where faith was proven by works. When God instructed Noah to build

the ark, suppose he had said, God, I know you are right in your instructions, and have all manner of faith in you, but to build the ark, I can and will not, for it is beyond my ability to do it. But he proved his faith by his works, and, therefore, brought upon himself and the world the greatest blessings obtainable. Again, Abraham was commanded to offer his youngest son, "a son given to him in answer to his prayer." Suppose he had said God was unreasonable, and unjust in his de-

(Continued on page 15)

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COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE
NOTES

Mr. Jones' Visit.

Happy! Yes, because we have had the privilege of welcoming our dear friends, Mr. B. B. Jones and Miss Frances Sale, to our campus. The day of their visit was indeed the eventful one of the year. Girls, teachers, and everyone who calls the campus home arose twenty minutes earlier in order to give Mr. Jones, and Miss Sale a very hearty welcome upon their arrival at six-thirty. An unique program was presented at chapel in Mr. Jones' honor. After welcoming him with songs and while thanking him for the nice apples which he gave us with a little chant, a fairy maiden from Blue Mountain showered upon him all our hearts. Indeed it was a joy to have our beloved friend visit us.

Miss Traylor's Visit.

Who could gladden our hearts more than dear Miss Frances Traylor? We call her our very own. Her presence among us always inspires and elevates. And truly there isn't a girl on the campus who does not appreciate more the real significance of the Christmas time because of her spirit-breathed message at chapel. We shall not forget the message, nor the earnestness with which it was given to us. Make us happy again, Miss Traylor, by coming to see us.

Noon Day Prayer-meeting.

Each day at noon in the student Room there gather a great number of girls who desire to thank God for His bountiful blessings and to seek His guidance for each day's tasks. This week our programs are being given by the different Y. W. A. Circles, each one of which presents some phase of our Foreign Mission work and closes with an earnest appeal to God in behalf of the huge debt now hampering our Board. Southern Baptist, we can raise that debt. Let's do it. We girls have decided that we shall not give one Christmas gift, the value of which exceeds that of the gift we place in the envelope for the Lottie Moon Offering. Can't you make that resolution also? We are expecting our gifts to be large.

Christmas.

Come and take a peep into our Student Room and you will agree with me, I'm sure, that Santa will soon be here. In fact, we're looking for him every night; we have already hung our stockings, which we are expecting him to fill from top to toe. The Yuletide embers are burning, and the tree is all ready with its candles anxious to be lighted. His messenger has so beautifully and artistically blended all other decorations with these that we feel that Santa's visit is inevitable.

B. Y. P. U. and Y. W. A.

Several of the B. Y. P. U. and Y. W. A. Circles are to have Christmas

trees, the gifts from which are to be given to children less fortunate than our own brothers and sisters. One Y. W. A. is packing a Christmas box which will also be given to the children of the community. We are indeed grateful to our Sponsor Mothers who have so royally entertained our Y. W. A. Circles.

Sunday School.

Our eight properly organized Sunday School classes are doing splendid work. One class was one hundred percent last Sunday. Our hearts are thrilled over the thought of becoming a vital part of our local church at the beginning of the new year, as our department will be moved to the church building.

Birthday Parties.

Owing to the ingenuity and thoughtfulness of Miss Morgan, we have each month a birthday party in the Student Room to which all the girls whose birthday comes in that month are invited. There we have a real birthday party, with the cake, candles, 'n'everything. Thus every girl is given the opportunity of well planned and attractive social hours.

Honor Roll.

The following forty-two girls have made a perfect grade in all the religious organizations on the campus for the month of November: Ruby Talbot, Agnes Sullivan, Mary Lovern, Floriane Porch, Mildred Parks, Nannie B. Russell, Elizabeth Bradley, Marjorie Dickens, Sebelles Gates, Wahwee Gratham, Cleo Compere, Lavell Lucius, Mildred Kelly, Bess Landrum, Carolyn Madison, Gladys McElwee, Ruby Moore, Margaret Pierce, Eva Pierce, Carrie Richie, Louise King, Leila Mae Hammet, Adelaide Hunter, May Garland, Grace Dunn, Mattie M. Viverette, Eula Treadway, Jacqueline Senter, Marguerite Mallette, Carrie Murphree, Fannie Lynn Gamblin, Grace Sadler, Burma Sansing, Lorene Kennedy, Mary E. Cook, Willie B. Cox, Evelyn Burrow, Willie Reeves.

GRACE SADLER,
B. S. U. Sec.

WOMAN'S COLLEGE NOTES

Woman's College now stands as high as any college in the South. It is an indication of God's favor on the earnest efforts of consecrated men and women. Because of this standing its graduates can go out and wield a greater influence for the Lord. God has given this and all hearts were raised to Him in praise and thanksgiving as Dr. Johnson told how the College had grown through prayer. His great humility and earnest desire to exalt the name of Christ and to give thanks unto God stirred the hearts of all in that chapel service.

Surely God has a great place in His plans for the work of Woman's College as she gives her girls the mental preparation of the highest scholastic standing and keeps uppermost the development of a noble, truly consecrated Christian charac-

ter that will seek first God's Kingdom wherever she serves.

A spiritual feast was brought to the students and visitors by Dr. W. E. Denham from the Baptist Bible Institute in New Orleans. His messages in the morning and evening were on the responsibilities of Christians. He spoke on our responsibility to God, our responsibility to world wide missions. He is truly one of the greatest Bible scholars of the day and a most consecrated man of God. Would that all college students could hear those messages!

The great needs today in the Lord's harvest fields have stirred the hearts of Woman's College girls and all their efforts are centered now on the Christmas offering. The B. Y. P. U., Y. W. A., Sunday School and all organizations are working for a worthy offering for our Lord and Master on this His birthday.

Woman's College girls are looking forward to a visit from Miss Louise Foreman of the Inter-Board Commission. The information and inspiration that she will bring will mean much to the religious activities on the campus.

WEBB CITY, MO.

Recently we closed a most gracious meeting with Brother W. J. Laws and his good church at Webb City, Mo. There were thirty additions, twenty of them for baptism. The last Sunday morning twenty-four of those fine young people stepped out and said they had felt God's call to special work, and that they would surrender to it.

That church had one of the best spiritual atmospheres that it has ever been our privilege to work in.

We found the secret. There has been a few disturbers of the peace of the church. Just before the meeting the church wisely withdrew the hand of fellowship from them. Such harmony, and love for one another I have not seen in many days. Thank God when a church loves the good Lord enough to follow His Word and exercise discipline when it should be done.

We are now in a splendid meeting with Pastor J. W. Chapman and his good people at Buffalo, Okla.

—Evangelist J. W. Hickerson
And Wife.

Matty: "Why is getting up at six o'clock in the morning like pig's tail?"

Eddie: "I don't know; why?"
Matty: "It's twirley."

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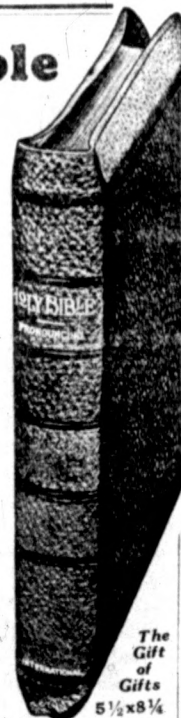
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"I Believe God"

These are the words of one of the great old patriarchs of the long ago who did wonders for God and the world. "I Believe God" are words that will do wonders in the life of any one if truly spoken. Jesus said that all things are possible to those who believe God. The need of present day Christians is to have this as their battle cry against sin—"I Believe God!" Too many of us do not believe God. We are nominal Christians, many of us, but we deep down in our heart and practice do not believe God. With fear and trembling, hesitatingly we follow feeling our way as a child in the dark. Starvation, evil forebodings of various kinds, and doubts stand out like monsters in our paths and make us fearful and unwilling to go to the fight. "O we of little faith".

God has promised us the victory in every fight against sin and unrighteousness if we are willing to trust Him and go to the battle. God and one Christian are a majority in any place, and their strength is far above the whole host of sin. If we believe that and will act on it following the Lord there is no such thing as failure. All of our failures come from lack of faith and unwillingness to be led of God. We have our plans, programs, organizations, numbers and wealth, so why not use our own judgment and common sense in this work, is too often in the minds of the workers. God is Witness, Leader and Commander of the people (Isaiah 55:4); I fear too often we want to be our own witness as to what we should do and how we should do it, we want to lead Him and also give rather than take commands. It is so easy to grow into a state of authoritative-ness in the work and not even suspect that we are really giving orders to Him rather than receiving orders from Him.

Two or three things are on my mind as I write these words: One is the fearfulness of the masses of our people when asked to pledge or promise to the work of the Lord through the budget of the church. Many of them will at once begin to plead poverty and a lack of knowledge as to what the outcome of next year's crop or business venture will result in. These excuses, with a claim on the part of many not to believe in pledging to the church work, just give when one feels like it and as the occasion arises they say, are often heard. The trouble with nearly all of us is that we seldom feel like it and we never see the occasion when it arises. Occasion nor feelings have a thing to do with the support of the kingdom work; God's word says do it and we will if we love Him. We promise and pledge to things of the world with no fear or thought as to what

next year has in store for us; only when asked to promise to God do we fear the future. "O we of little faith".

Another thing I have in mind is the fact that so many are prophesying such dire evil to come upon us in the near future. I meet some who are so sure that great political and religious upheavals are upon us that they live in daily dread. Social conditions, moral conditions and other criminal happenings to them are all the signs of an evil day just ahead. I am ready to agree that in many ways things look dark and foreboding for the near future. Morals are at the lowest ebb since the dark ages, crime of every kind is on the rapid increase in number and in horror, religious conditions are in a general upheaval everywhere. I too would be fearful for the future if "I did not believe in God". It is likely that we have not seen half of the worst that is to soon come upon us from all these directions. In fact I fear that we will soon see a much worse state of affairs than we now have, but I also know that whatever comes it is the will of God and for our benefit; and that sometime, somewhere our God will over-rule all these things and His people will shine the brighter because of these occurrences. All things work together for good to them who love God. "I Believe God".

I had in mind one more word but will leave that for another day.

Notes and Comments

Rev. W. H. Shirley has resigned as pastor at Philadelphia to take effect the middle of January.

Rev. J. N. McMillin, the splendid pastor at Louisville, Miss., is also a splendid evangelist. His church allows him to hold a number of meetings during the year. If in need of his services communicate with him early.

The church at Pleasant Grove, Yalobusha County, met last week and the women organized a W. M. S. Mrs. Belle Youngblood, Coffeeville, is President; Mrs. M. Martin, Vice-President; Miss Ruth Martin, Coffeeville, Secretary-Treasurer. The church also accepted its quota for the budget and began the every-member canvass. Rev. C. T. Schmitz is pastor.

The State Baptist Historical Committee will be pleased for the older members of the denomination in the state to write out their reminiscences of the work in their community and send it to the committee for reference work and to be kept in the archives for future use. We especially want sketches of old ministers, churches and prominent laymen and women.

In Yalobusha County the churches have been divided into three districts with a captain in each to supervise the work of interesting the churches in putting on the Unified Budget Program. In District One Bro. T. T. Gooch of Oakland is cap-

tain; in District Two, Rev. J. G. Lott of Water Valley is leader or captain, assisted by Bro. W. M. Vanderberg; and in District Three, Bro. G. E. Denley is assisted by Rev. L. E. Roane, Coffeeville, Miss. The aim is 100% on the budget. All of the churches with one exception contributed to the mission and benevolent work last year.

We regret to lose Rev. W. A. Sullivan from this part of the state, but congratulate Natchez, First Baptist Church, in the securing of such an efficient pastor. Bro. Sullivan did splendid work at Drew, where he recently resigned.

The Baptist State Convention comes our way next year, to Grenada, a suburb of our city. Pastor W. E. Farr and his splendid people will be on the job with everything greased and ready to go when the time comes. Come on up and see Coffeeville while attending the Convention.

THE OLD PATHS

(J. A. Bradshaw.)

First, we need to go back to the way that father and mother traveled, the way of righteousness, peace and joy. Then we will find rest to our souls.

Second, we need more of the old time preachers and the old time preaching of the Word of God, the only plan of salvation for the souls of men, women, boys and girls.

Third, let's give the Lord what belongs to him. We are taught by the Word of God that a tenth of all we make belongs to God. Then we have not given anything until we pay this debt. If we will do this our barns will be filled with plenty.

Fourth, we must be willing to help send the gospel to the perishing

millions. This will displace the love of pleasure by the love of God.

Fifth, the path is straight and narrow, the way of holiness on which no unclean things can pass.

Sixth, we must give more to the old broken down preachers who have given their lives to the cause of Christ. And we must support our hospitals and take care of the orphan children.

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COLLEGE COLUMN

M. S. C. W. NEWS COLUMN

Sponsor Groups.

Two Sponsors entertained their groups of college girls during the last week—Mrs. Bob McPherson and Mrs. Thomas Fuller. It was a happy social hour together at the Workshop on Wednesday afternoon. The chairman of the two groups are, Cecil Hamilton and Lucille Payne. Mrs. Brownlee will meet her group next week.

Christmas Tree.

On Tuesday night at 6 o'clock we will have our annual Christmas Tree. This year one of the W. M. U. Circles is helping us out also. We expect about 35 little children that night. A Pageant will be presented, and then Santa Claus will appear to distribute gifts and candies. This is one of the happiest occasions of the entire year, both for the girls and for the little folks.

Traylor Circle at Y. W. A.

The Wednesday before we go home on Saturday will be the day of our Y. W. A. meeting. The Traylor Circle (Freshmen) will present a Christmas program, under the direction of Olga Fortenberry, the chairman of that circle. An officers' Council of the Y. W. A. was held last week. It was well attended and some new recommendations were passed. Plans for the spring work were made. Our Y. W. A. is growing at every meeting we have. It is due largely to our fine and peppy President, Virginia Miller, of Hazlehurst.

B. Y. P. U. Conference.

Kathryn Slaughter, one of our B. Y. P. U. Representatives on our B. S. U. Council attended the recent Conference for B. Y. P. U. Directors which was held in Jackson. She brought back many splendid ideas, and most of all a desire to make our General Organization A-1. The B. Y. P. U. work is growing in interest and efficiency at both churches. A number of college girls help out at each church. A fine business meeting for the month was held last Monday night at the Workshop. It was as good a business meeting with as many written reports as we've ever seen at one time! When officers bring written reports, then we may be sure "something's going on."

New Posters.

The class in poster making was about the most interesting thing in some respects that we've had. Two long tables were put up in the Sawdust Room and every day at 4:30 a large group of workers gathered to learn how to make posters. Miss Von Hagan taught the class, and the result is that we have enough good, interesting, message-telling, attractive posters to last the rest of the year, even if we didn't make another one. Bro. Franks "turned carpenter" for us and built a good poster frame all around the wall of the Sawdust Room and we have a

place for displaying all of our posters at one time now. So when a poster has served its purpose in the Post Office Lobby and on the Bulletin Board of the Workshop in the Reading Room it is given a permanent place in our Sawdust Hall of Poster Fame. It is one grand and colorful array of posters. Come and see.

December Issue.

The best issue of the Workshop that we have had to offer yet is just off the press. It is a special holiday number with a border of holly berries. It carries Christmas greetings from a number of our friends. If you would like to have a copy of this issue free, drop us a card. Your wish shall be gratified, by return mail. In this particular issue there are messages from Miss Louise Foreman, Rev. J. D. Franks (a poem), Mrs. H. H. McClanahan, Dr. J. C. Fant, College President, Mr. Guy Nason, editor of a local paper, Miss Von Hagan, and others.

Noonday Meetings.

A series of interesting "experiments" were tried at this devotional period last week. On Monday the devotional and songs were on "Prayer," and then every girl present was asked to write her memories of early prayer experiences as well as her growth in prayer life. The papers that came in were interesting and revealed the fact that there are still among us many girls who have experienced and who believe in prayer. On Tuesday the Devotional was simply reading a section of the Sermon on the Mount. On Wednesday it was a musical appreciation. We studied the history of three great christian hymns, and then they were sung. The Baptist Quartet sang Tennyson's "Crossing the Bar;" Christine Causey sang "One Sweetly Solemn Thought," by Phebe Cary; the group sang "Sweet Bye and Bye." Bro. Franks conducted the devotional one day.

Life Service Band.

From whence comes that soft, reverent music that is stealing thru the late afternoon stillness? It comes from the Workshop where the L. S. B. is holding its weekly meeting. The meeting always opens with a period of silent prayer and soft music. The program for Sunday was very good. Virginia Miller conducted a devotional, using for her theme the verse, "How think ye?" The main feature of the afternoon program was "Bible Study," and the Band was grateful to Mrs. S. B. Platt for teaching the second chapter of Philippians. She made the chapter live for us. Joy in service and christian fellowship was the emphasis.

PAULA GRIFFITH, Reporter.

B. Y. P. U. Organized.

Some members of the Judson B. Y. P. U. went out to Border Springs last Sunday to organize a B. Y. P. U. A number of the college girls assisted in the program. They were: Mary Dot Young, Ayleen Eitel, Mil-

dred Gill, Martha McArthur and Merle Gunnells.

Last Sunday.

It was a good day in our college Department. In the Whitfield Class there were 133 present and 31 in the Euzelian. There were 70 who made 100 percent. It was the day for pledging and 42 girls have made pledges. We hope to make it 100 per cent.

Banner Class, Mantee Baptist Sunday School month of November. Names: "Busy Bees" Colors, Gold White and Blue." Junior Girls. Pupils, Beatrice Shaffer, Lucile Pearce, Sallie Lou Scott, Ruby Pearce, Lottie Jennings, Mabel Forrester, Claudine Pearce, Earline Johnson, Maxine Hasting. Mrs. W. T. Crow, Teacher, L. L. George, Superintendent.

Rev. S. P. Goree, second year student of Baptist Bible Institute, is available for church work in southern Mississippi. Any church in need of a pastor should write him at 1220 Washington Ave., New Orleans, La.

WEEKLY HEALTH SUGGESTION

by
Felix J. Underwood, M. D., State Health Officer
MISSISSIPPI STATE BOARD OF HEALTH.

KEEP THE BABY WELL

To keep a baby well is much easier than to cure him once he becomes sick.

A little cold in a big person is likely to mean a big cold in a little baby. Anyone suffering from a cold, cough or sore throat should remain away from a young child. If the nursing mother contracts a cold, she should spray her nose and throat with an antiseptic solution and take every precaution against infecting her little one.

A healthy grown person carries disease germs in his mouth. Usually they do an adult no harm, but in kissing a baby on the mouth, these germs may be transferred to the baby's tender mouth and make him ill or even cause his death. Kissing the baby on the mouth, even by his own mother is a source of danger and should not be done.

Whooping cough is a very dangerous disease for young children. Each year ten thousand or more children die of this disease, the greatest number of them being babies under three years of age. If the whooping cough does not kill, the long period of coughing, lasting sometimes for months, makes the child so weak and ill that he takes other diseases more readily.

All children are extremely susceptible to tuberculosis. To children under three years of age it is especially fatal. But few infants survive when suckled by tubercular mothers. Coughing in the baby's face, kissing the baby, and the use of the same spoons and other eating utensils, also the pernicious practice of uninformed mothers chewing baby's food and transferring same

IN MEMORIAM

IN MEMORIAM

J. D. Thornhill was born Dec. 28, 1860. He joined the Magee's Creek Church, July 1886, served the church as clerk 37 years, was superintendent of the Sunday School and deacon almost as long. His work will tell through the years.

He was married to Miss Martha Boyd 1891. Six children were born to them, four girls and two boys; all living.

He passed on to glory on Nov. 26. He has gone from us, but yet he lives. He was a life long friend of the writer. He was the pastor's friend. It was while I was Pastor that he was made deacon.

J. L. PRICE, Pastor.

HOLBROOKS

Daniel Marion Holbrooks—born Nov. 3, 1844; died Nov. 26, 1926. Married to Miss Martha Tullos 1864. To them were born 3 children, 1 son and two daughters. He joined the Baptist Church at Rock Bluff in 1872. His membership was at Zion at the time of his death. He was buried at Zion Cemetery. I was assisted in the funeral by Rev. H. W. Bradshaw.

Brother Holbrooks was deacon of his church, one of our best citizens, a good husband, tender father, loved his church and pastor. He was one of our best men. He is gone, but not forgotten.

D. W. MOULDER.

HARVEY

Isaac, better known as "Bud" Harvey, age, 54 years, died suddenly in his home Dec. 6. He was buried at Oak Grove Church where as many people gathered for his funeral as I ever saw.

He was married to Miss Beatrice Sullivan Sept. 17, 1893. He was the father of 5 children, one boy and four girls. All children are married and noble Christians. He was a loyal Mason. He joined the Baptist Church at Zion Hill. He was a member of Oak Grove Church and deacon, one of the best men we ever knew, a good husband, tender father, good neighbor. All who knew him loved him.

D. W. MOULDER.

from mother's to baby's mouth, are some of the common methods of infection. Children born of tubercular parents should be guarded against infection, and if possible should be removed from such opportunity of contact.

Other dangerous diseases for young children are measles, diphtheria and scarlet fever. Often they leave children suffering from sore eyes, running ears or other permanent injuries. And always the younger the child the greater the chances that he will die.

To keep a baby well give him regular systematic care; keep him away

from sick exposure

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Register The Baby's Birth.

Ask your doctor whether he has registered your baby's birth. Birth registration is needed to prove the child's age and citizenship, his right to go to school and to work, to inherit property, to hold office, to secure passport for foreign travel and to prove a Mother's right to a widow's pension. Get a copy of the birth certificate and keep it with your important papers.

Every mother should at once make sure that all her children are registered.

The Bureau of Vital Statistics of the State Board of Health furnishes a mother's certificate for every child registered.

TENNESSEE'S DOUBLE LOSS

The editor feels that in the going from our state of Pastors John Buchanan and Leonard Leavell we are suffering a serious loss, and he registers his feelings with a heavy heart. Our cause in West Tennessee is not so well developed and manned that we can afford to have such men leave us, and yet when the inner conviction comes to them that they must go, it is not ours to complain.

Few men among us have done more constructive work than these two have done. At Paris, Brother Buchanan, known as "Brother Buck," has built up a really great church. One of the best church buildings in our state has been erected and paid for during his ministry and many scores of souls have been won and enlisted. Brother Leavell, "Greek" as he is known to his friends, has done a similar great work at Ripley, where the task was perhaps harder because of a smaller congregation and constituency. Both men leave their fields in a united and prosperous condition.

And these men have not confined their ministry to the two towns. They have been big brothers to the many needy rural sections. They have gone far out of their fields of labor in order to be pastors to church members and others who had no resident pastor to call upon. They have helped to build up the rural work about them. They have been actively interested in state affairs and they have not failed to support our whole kingdom program. Their churches have held high places among all Southern Baptist churches in the per capita gifts to the Unified Program. And they have been true friends of the Baptist and Reflector. Few churches in the state have a larger circulation of the paper in the homes of their members than have Ripley Church, where L. O. Leavell is loved, and Paris church where John Buchanan is loved.

Tennessee Baptists see them go—Brother Leavell to Leland, Miss., and Brother Buchanan to Meridian, Miss.—with deep regret, and follow them with abiding love and confidence.

—Baptist Reflector.

(Continued from page 11)

mands of him. He would have forever left imprinted upon the heart and mind of the human race that God was both unjust and unreasonable. But he questioned not the wisdom, nor the power of God, but in the spirit of love and obedience obeyed as far as possible, and gave to the world almost wonderful and impressive lesson and truth that God is just, reasonable and merciful in all his dealings with the human race, and a God to love, honor and cherish.

Noah and Abraham have demonstrated and given to the world the power or force of faith upon the individual Christian life, that faith and works are hand and hand one. What is faith without works? It is like a human body, complete in every respect, yet it has no breath or the vital essential force necessary to make it a living human being.

Suppose I say I have all manner of faith in God, and my life's manner would be just opposite to that which I claim. Here is an example or two with faith without works. "I go into a certain home. I find there a real case of need, for clothes, food and other necessities of life. I say to them, I am very sorry and sympathize with you in your sorrows and sufferings, but go without helping or assisting them in any way when it was in my power to do so. I have not done that which I could to show that I am in sympathy with them. Mere words alone are worthless unless they are backed by deeds of kindness and mercy to those in need. I believe in a missionary church of Christ, and a duty and responsibility devolved upon every Christian to help spread the glad tidings and good news of Jesus' ability to save lost men and women. What does it profit them, or add to the forces of righteousness, unless I help and prove by my liberality in giving to the cause of Christ, that I am sincere in my faith and belief."

We need an awakening of this sleep that makes us halfhearted as Christ's church and as individuals, and prove our faith by our work and by a greater and more glorious undertaking in his name. "Prove me now," thus saith the Lord, "As the body without the spirit is dead, so faith without works is dead."

Little Boy: "Look, Ma, the circus has come to town; there's one of the clowns."

Ma: "Hush, darling. That's not a clown. That's just a college man."
—The American Boy.

NEWS BRIEFS FROM LOUISVILLE SEMINARY

(By Chas. F. Leek, Pub. Sec.)

A total of 389 licensed or ordained preachers are now enrolled in the Southern Baptist Theological Seminary. This is three less than during the whole of last session and at his date makes the average for the last six sessions 415. Thirty-six states and fourteen foreign countries are represented. Seven returned missionaries are matriculated and

four wives of missionaries are also taking classes.

The serious illness of William Owen Carver, Jr., the oldest son of Dr. and Mrs. Carver, made it necessary for Dr. Carver to cancel engagements at the Oklahoma and New Mexico Baptist State Conventions. At that time the life of his son was despaired of as he lay in an Atlanta hospital but since then he has rallied and is now with his wife at Dr. Carver's Louisville home.

The Louisville Seminary has already given degrees to three men who have completed their full courses since the opening of the session. These men are not being awarded diplomas for completing their work in less than the appointed time but because they began their courses at odd times or experienced some enforced delays. Those who have graduated are; W. W. Freeman, Th.D., of Texas; E. E. Ballard, Th.M., of Mississippi; and Chas. H. Turner, Th.D.

Death broke the family circle of Bro. and Mrs. S. L. Stealey November 29 when their oldest boy succumbed to the effects of an accident suffered about a year ago. The little fellow had apparently won his battle but recently the tide turned. Dr. C. P. Stealey and Mrs. Stealey of Oklahoma City, the grand-parents of the child, came immediately and remained several days with the bereaved parents in their apartments at The Beeches.

Dr. A. T. Robertson is enjoying at this writing the unique experience of a repeat engagement as the Stone Lecturer at Princeton Seminary. Dr. Robertson lectured at Princeton in 1916. His return breaks a precedent. Dr. Robertson is lecturing on Colossians. He also preached at the University and at the First Presbyterian Church.

Students in music and that includes every full graduate plus others have organized a large male chorus, and expect to give a concert early in January. Prof. R. Inman Johnson is sponsoring the chorus with Bela Udvarnoki of Hungary, a student, doing the directing. Students of the seminary also render a radio program over WHAS the first Friday night of each month.

STATE BOARD OF HEALTH HOLDS RECORDS OF HUMAN INTEREST

The records of births and deaths that are filed with the Bureau of Vital Statistics of the State Board of Health are primarily statistics of State, National, and International importance; yet, there is one side to the matter that is often overlooked, and that is the human interest story that is held in the filing away of these records in the vault of the Vital Statistics Bureau—a faithful history of the FIRST and LAST even of every human life that comes and goes in the State of Mississippi. Even during the brief existence of fourteen years of this

Bureau, it has gathered in a record that touches almost every family in the State. Here these records will remain until all that are now living will have passed away; and the grandchildren of the babies of today may easily trace back their lineage through the line of birth certificates of themselves and their people who have lived and died before them. The great majority of those who die will be soon forgotten; the memory of some may live for several years; and the names of others may even be written on the pages of history; but the Bureau of Vital Statistics records for all alike, both rich and poor, both black and white, a history that will outlast the memories of all.

The certificates of birth and death that are here now, and those that come in in the future will be accessible at all times for the purposes of settling disputes and claims; to prove age, legitimacy, parentage, citizenship; rights to property; right to enter school, to marry, to vote, to enter or not to enter military service; to travel in foreign lands; etc., etc.

Is your baby duly registered? Go and ask your local registrar of births and deaths. If you do not know who he or she is, any physician will be glad to tell you who it is. Was your baby born in September, October, November, or December, of this year? Then take double pains to see that it is registered.

Have you lost a loved one lately? If you have, see that the local registrar has received the record of death. Has a member of your family or some friend died during the month of September, October, November, or December of this year? If so, then take double pains to see that the death is registered.

Why do we particularly name the months above? Because the U. S. Bureau of the Census from all accounts will check our birth and death registration, probably for these four months, and we want to show them that Mississippi is not behind in keeping these important records.

On or about January 1st the U. S. Bureau of the Census will gather a list of births and a list of deaths from over the State by sending out from Washington thousands of cards asking for this information. You may get a couple of these cards in your mail box. Watch for them and answer them, so as big a list as possible will be gathered by the Government to use in the check. These cards do not mean that the people are to use them solely to report births that are not registered. Of course our Bureau of Vital Statistics wants to be able to show a certificate on file for every name turned in on these cards. Please help us out, and at the same time help yourself by seeing that all are registered in your vicinity with the local registrar. The Local Registrar sends in the birth and death certificates once a month to the Bureau of Vital Statistics.

Yours truly,

—Bureau of V. S.,
State Board of Health.

DESERVED RECOGNITION

Official recognition of Mississippi Woman's College as a standard A-grade institution, at last week's meeting of the Southern Association of Colleges, means far more than the casual announcement of the fact might indicate. Doubtless the parade staged by the faculty and student body, on reception of the news, focused public attention on the change in rank. But even that well-directed and spontaneous outburst of college spirit, cannot adequately bring to the public mind, the importance of this change in the status of one of Hattiesburg's splendid educational institutions.

The statement of one of the school's trustees that "this is the biggest thing which has ever happened to Hattiesburg from an educational standpoint" shows the importance attached to A-grade rank by those holding official position. Henceforth, any student of this college can secure full credit for work done here, from any other institution in the nation. It means that when devoted parents choose our Woman's College for their budding daughter, they are sending her to an institution with standard library facilities, with a teaching staff made up of trained experts, and with an endowment sufficient to meet the minimum needs of a growing school.

It is impossible to think of Mississippi Woman's College without thinking at the same instant of Dr. J. L. Johnson, its faithful and consecrated president. Recognition of the college is recognition of the sterling worth of its president, and a highly deserved reward for the long years of patient, unrelenting effort, he has spent in achieving this much sought goal.

A father's greatest longing is to live long enough to see his daughter blossom into a lovely woman, trained in head, heart, and hand, to be mistress of a home of her own. Dr. Johnson is in a peculiar sense the father of Mississippi Woman's College. He therefore deserves special congratulations on the triumphal debut of this lovely daughter of his heart and head.

The American congratulates Mississippi Woman's College on obtaining the deserved rating of an A-grade institution. We rejoice with Dr. Johnson on achieving "a consummation devoutly to be wished."

Hattiesburg is proud of having had a part in making possible the realization of these laudable aspirations. By helping our Baptist friends to reach the goal, we have helped the community and the state as well, and have helped to create an environment where the girls of our Christian homes may acquire standard college training without losing those spiritual attributes which are more precious than rubies.—Hattiesburg American.

BUREAU OF VITAL STATISTICS FOURTEEN YEARS OLD

The Vital Statistics Bureau of The Mississippi State Board of Health has just had a birthday, and it is now fourteen years of age.

During the time of its existence, and including some months before it was born, something like millions of circulars, letters, pamphlets, etc., have been mailed out to the citizens of the State in an endeavor to get every birth and every death occurring in the State duly recorded with the Board of Health—as is done in every other civilized state and country. As a result of such a lengthy campaign we feel that every man, woman and child in Mississippi should appreciate the fact that it is necessary to file a certificate for every birth and for every death.

During the Fourteen Years The Bureau of Vital Statistics has been in existence it has registered in round numbers 600,000 babies born in Mississippi, and 350,000 deaths that have occurred in the State. That the necessity for registration of these important events is becoming more evident among the people is proven by the fact that the greatest registration of births and deaths has occurred this year during the past eleven months than in the same period during all the years that the Bureau has been in existence.

Yet, it has been shown by tests made by The United States Bureau of The Census that at least 5,000 babies born in this State every year who are not registered; and at least 2,500 deaths are not recorded. If these unrecorded births and deaths were altogether among the ignorant negroes of the State there might be some excuse for this negligence, but to the shame of all concerned, it is a fact that a large per cent of this carelessness occurs among our intelligent white citizenry—and they

are finding cause to regret this failure almost daily as they make requests for certified copies of the certificates for use in legal matters, in making various claims, and for numerous other purposes.

The State is on trial again by the Bureau of the Census, and if we fail to show a high per cent of registration, we will be taken out of the U. S. Registration Areas for Births and Deaths. We feel that the next test will be on the last three or four months of this year! therefore, it is highly important that all who are interested in births and deaths that occur in their families during these three or four months should see that the records are promptly filed with our local registrars, who in turn send the same to the Bureau of Vital Statistics.

A field representative of this office will soon be on the job and will make affidavits against those who are found negligent of their duty in the matter of filing birth and death records, though we hope that he will find very few occasions for taking such offenders to law.

SUNDAY SCHOOL CONVENTION FOR INDIANS

The churches of the New Choctaw (Indian) Association met with Hope church in Neshoba County the fourth Sunday in November with one or more representatives from every church in the Association for the purpose of organizing a Sunday School Convention. A Constitution and By-Laws were read, discussed and adopted. The Convention was permanently organized by electing Rev. J. S. York, President; B. D. Isaac, Vice President; Melton Jimmy, Secretary; Nicholas Bell, Treasurer, and Bennett York, Publicity Director.

At the suggestion of the writer, the officers are to be the Program Committee for the first regular meeting, which will be held with Macedonia church at Conehatta the 4th Sunday and Saturday before, in September 1927.

Our Work in General.

As has been stated prior to this, we have nine churches.

We also have several Mission points where there have been no religious activities whatever. We have made some visits to some of these communities with a view to getting started with the Indians

there. We hope to accomplish some good things among them some time, but it will take a great deal of time, patience, working and waiting. The time will inevitably come when some thing will develop among this needy people if we only trust in the Lord for results after we have done our part, which is to carry the message to them. We have the promise that His Word shall not return unto Him void. Brethren, we spend our money for Foreign Missions. This is as it should be except that we do not spend enough that way. But our people should be more concerned about the heathen in the Home Land also. For they are really heathen. They do not know Jesus in His saving power.

We have had 25 baptisms on the field this year, and we are helping to do more for the Master next year.

The churches are so greatly interested in the salvation of the lost souls of their race that they have employed one of their own preachers as Missionary to help me to try to reach the lost ones. They are very co-operative.

Our own people can be lots of help in the work by lending their co-operation in sympathy, prayers and means.

Some of our W. M. U.'s have contributed used clothes, books, and some money to be used in the work. All of these can be used to good advantage. I could say a great deal more about the work. I must close before this article grows too lengthy.

S. E. McADORY,

An old farmer who had been to market and had got good prices for his cattle bought several yards of cloth, intending to have his wife make him a suit of clothes. Unfortunately he lost his purchase on the way home. His wife, much annoyed at his expensive carelessness, told the story to the vicar.

A week or so later the vicar met the good man, says the Youth's Companion, and hailed him: "By the way, Mr. Green, have you heard anything about your cloth?"

"Morning, noon and night I hear about it," the farmer answered disconsolately.—Presbyterian Standard.

Mars will soon be visible again close to the earth. Possibly now it will be discovered that those so-called canals are merely white traffic lines.—The American Boy.

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